

THE  
BAPTIST MAGAZINE.

AUGUST, 1839.

MEMOIR OF SELINA, COUNTESS OF HUNTINGDON.

LADY HUNTINGDON was not a Baptist, but she was a Christian. The strength of her faith, the fervency of her zeal, and the comprehensiveness of her love to the whole family of God, were exemplary, and render her career a fit subject for the study of all who desire to trace the effects of divine grace upon the heart of one who enjoyed an extraordinary share of its influence. In conformity with her expressed wish that, at least for some years after her decease, her memory should be suffered to rest, and her actions to make their own impression on the minds of men, all attempts at the publication of her correspondence were long resisted by her noble relatives; but recently, a member of the family who had peculiar facilities for the undertaking, has published the first volume of a Memoir of her Life and Times. From this work the following sketch of her early history is derived.

Lady Selina Shirley was the second of the three daughters and co-heiresses of Washington, second Earl of Ferrars, and was born August 24, 1707. Her mind, even in infancy, was of a serious cast. During her juvenile days, though she had no correct views of evangelical truth, she frequently retired for prayer to a particular closet, where she could not be observed, and in all her little troubles found relief in pouring out the feelings of her heart to God. When she grew up and was introduced into the world, she continued to pray that she might marry into a serious family. None kept up more of the ancient dignity and propriety than the house of Huntingdon: the family possessed a sort of decorum which she perhaps mistook for religion. With the head of that family she became

united on the 3rd of June, 1728. After her marriage, Lady Huntingdon manifested a particularly serious deportment; and, though sometimes at court, yet, in visiting the higher circles, she took no pleasure in the fashionable follies of the great. At Donnington Park she was eminently bountiful among her neighbours and dependants; though, as she afterwards felt and declared, going about to establish her own righteousness, she endeavoured, by prayer and fasting, and alms-deeds, to commend herself to the favour of the Most High. For, notwithstanding the early appearance of piety in Lady Huntingdon, it is evident she continued for many years a perfect stranger to the true nature of that gospel which is the power of God to every one that believes. She aspired after rectitude, and was anxious to possess every moral perfection. She counted much upon the dignity of human nature, and was ambitious to act in a manner becoming her exalted ideas of that dignity. And here her ladyship outstripped the multitude in an uncommon degree: she was rigidly just in her dealings, and inflexibly true to her word; she was a strict observer of her several duties in every relation of life; her sentiments were liberal, and her charity profuse; she was prudent in her conduct, and courteous in her deportment; she was a diligent enquirer after truth, and a strenuous advocate for virtue; she was frequent in her sacred meditations, and was a regular attendant at public worship. Possessed of so many moral accomplishments, while she was admired by the world, it is no wonder that she should cast a look of self-complacency upon her character, and consider herself,

with respect to her attainments in virtue, abundantly superior to the common herd of mankind. But while the Countess was taken up in congratulating herself upon her own fancied eminence in piety, she was an absolute stranger to that inward and universal change of heart wrought by the gracious operation of the Spirit of God, by which new principles are established in the mind, new inclinations are imparted, and new objects pursued.

Mr. Whitefield, Mr. Ingham, the Wesleys, Mr. Hervey, and others, the great revivers of heartfelt and serious religion, had now awakened great attention in the land, and were branded with the name of *Methodists*. As they all set out with professions of strict adherence to the Church of England, the distinguishing tenets of her Articles and Homilies were particularly enforced by them: and, as this was utterly unlike the manner of preaching which then chiefly obtained, they attracted numerous audiences, and the lively manner of address, as well as the matter of their discourses, exceedingly struck the hearers with their novelty, as well as importance. Nothing awakened greater attention to their preaching than their quitting the universal habit of reading their sermons from a book, without any animation, and addressing extempore discourses to the congregations where they ministered. The multitudes which followed them were much affected; a great and visible change was produced in the minds of many; the attention paid to these ministers, and the blessings evidently attendant on their labours, roused them to vigorous and increasing exertions: they were always at their work, preaching wherever they could find admission into the churches, and perhaps, for they were human, not a little flattered by the popularity attending their ministrations. Some wild-fire could hardly fail to mingle with the sacred flame, whilst the sensation they created by their preaching was inconceivable. Roused by opposition and encouraged by success, the Methodists continued to extend their influence, and spread their name over various parts of the kingdom. The churches becoming unable to contain the crowds which flocked after them, they took to the fields, and preached every where. Their congregations under the canopy of heaven were prodigious—sometimes indeed rio-

tous and insulting, but, in general, solemn and attentive. By these labours a flood of gospel light broke upon the nation, societies increased by thousands, and their ministry was blessed, to the great revival of religion, wherever they itinerated.

The sisters of Lord Huntingdon were women not more distinguished by rank than by general excellence of character. From motives of curiosity some of the Ladies Hastings were induced to attend the preaching of the first Methodists, and there the Lord met them with the blessing of his grace. Lady Margaret Hastings was the first who received the truth as it is in Jesus; and the change effected by the power of the Holy Spirit upon her heart soon became visible to all. Considering the obligations she was under to the sovereign grace of God, she felt herself called upon to seek the salvation of her fellow creatures, and the promotion of their best and eternal interests. Next to her own soul, the salvation of her own family and friends became her care. She exhorted them faithfully and affectionately, one by one, to "flee from the wrath to come;" and the Lord was pleased to make her the honoured instrument of Lady Huntingdon's conversion, as well as of many others of her family.

Conversing with Lady Margaret one day on this subject, Lady Huntingdon was exceedingly struck with a sentiment she uttered, *that since she had known and believed in the Lord Jesus Christ, for life and salvation, she had been as happy as an angel*. To any such sensation of happiness Lady Huntingdon felt she was as yet an utter stranger. The more she examined herself, and considered the subject, the more she was convinced of the momentous truth. This conviction caused many reflections to arise in her mind; and beginning also to see her sinfulness and guilt, and the entire corruption and depravity of her whole nature, her hope of being able to reconcile herself to God by her own works and deservings began gradually to die away. She sought, however, by the most rigorous austerities, to conquer her evil nature, and dispel the distressing thoughts which continually engrossed her mind. But, alas! the more she strove, the more she saw and felt that all her thoughts, words, and works, however specious before men, were utterly sinful before Him who is of purer eyes than to behold iniquity.



A dangerous illness having soon after brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. She now perceived that she had beguiled herself with prospects of a visionary nature; was entirely blinded to her own real character; had long placed her happiness in mere chimeras, and grounded her vain hopes upon imaginary foundations. It was to no purpose that she reminded herself of the morality of her conduct; in vain did she recollect the many encomiums that had been passed upon her early piety and virtue. Her best righteousness now appeared to be but "filthy rags," which, so far from justifying her before God, increased her condemnation. The remorse which before attended her conscience, on account of sin, respected only the outward actions of her life; but now she saw her "heart was deceitful above all things, and desperately wicked;" that "all have sinned, and come short of the glory of God;" and that "the thoughts of man's heart are only evil, and that continually." When upon the point of perishing, in her own apprehension, the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. From her bed she lifted up her heart to the Saviour, with this important prayer, and immediately all her distress and fears were removed, and she was filled with peace and joy in believing.

Now the day began to dawn. Jesus the Sun of righteousness arose, and burst in meridian splendour on her benighted soul. The scales fell from her eyes, and opened a passage for the light of life, which sprung in, and death and darkness fled before it. Viewing herself as a brand plucked from the burning, she could not but stand astonished at the mighty power of that grace which saved her from eternal destruction just when she stood upon its very brink, and raised her from the gates of hell to the confines of heaven; and the depths from which she was raised made the heights which she had reached only the more amazing; she felt the rock beneath her, and from that secure position looked with astonishment downward to that horrible pit from which she was so mercifully delivered, and upwards, in ecstasy, to that

glory to which she should be raised. The "sorrow of the world, which worketh death," was now exchanged for that godly sorrow which worketh repentance unto life; and "joy unspeakable, and full of glory" succeeded that bitterness that comes of the conviction of sin; she enjoyed, already, a delightful foretaste of heaven. Her disorder from that moment took a favourable turn; she was restored to perfect health, and what was better, to newness of life. She determined thenceforward to present herself to God as a living sacrifice, holy and acceptable, which she was now convinced was her reasonable service.

The change which divine grace had wrought upon her Ladyship's heart soon became observable to all around, by the open confession which she made of the faith once delivered to the saints, and by the zealous support she gave to the cause of God amidst the torrents of reproach with which it was attended. To the noble circle in which the Countess moved, such professions and conduct appeared strange, and there were not wanting some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority; but, although he differed from her Ladyship in her views of religion, he continued to manifest the same affection and respect, and at his demise left her the entire management of her children and their fortunes. His Lordship was too generous to yield to such insidious advice, but he recommended her to converse with Bishop Benson, who had been his tutor, and with this request she readily complied. The Bishop was accordingly sent for, and he attempted to convince her Ladyship of the unnecessary strictness of her sentiments and conduct. But she pressed him so hard with Scripture, brought so many arguments from the articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the Great Head of the church, that his temper was ruffled, and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands upon George Whitefield, to whom he attributed the change wrought in her Ladyship. "My Lord!" said the Countess, "mark my words: when you are on your dying bed, that will be one of the few ordinations you will reflect upon with complacency." The Bishop's conduct at that solemn season verified her prediction: for when



near his death, he sent ten guineas to Mr. Whitefield, as a token of regard and veneration, and begged to be remembered by him in his prayers!

Soon after this, Mr. Charles Wesley and his brother, and those connected with them, became constant visitors at Donnington Park, where they were always received by her Ladyship as the servants of that God to whom she had so solemnly dedicated herself, and treated with every mark of polite attention on the part of the noble Earl. This accomplished nobleman undoubtedly had a high esteem and ardent affection for the Countess; indeed, a man with far less discernment than he possessed, could not have been insensible to her superior talents and worth. The high veneration in which she was held by him was abundantly evinced by his permitting and enabling her to promote those schemes of usefulness, and those plans for the advancement of the interests of religion, which he well knew constantly lay so near her heart. Every minister of the gospel, of whatever name and denomination, whom she wished to invite, was always welcome at Donnington Park, and treated by his Lordship with that politeness and affability for which he was so distinguished. With many of these worthy men Lord Huntingdon would freely converse on subjects of a religious nature, proving, however, that he himself was not imbued with true devotion. It was on one of those occasions that the conversation turned on the great doctrine of atonement through the death of Christ, when his Lordship observed, "The morality of the Bible I admire, but the doctrine of atonement I cannot comprehend."

Lady Huntingdon was left a widow in the thirty-ninth year of her age, with the entire management of her children, and their fortunes, which she carefully attended to, and improved with the greatest fidelity. Her family affairs necessarily occupied her attention during Lord Huntingdon's life; but now, become her own mistress by the demise of his Lordship, she resolved to devote herself wholly to the service of Christ, and to the souls redeemed by his blood.

About two years after the death of the Earl, Lady Huntingdon removed to London, with the intention of giving Mr. Whitefield, whom she had appointed her chaplain, a wider field of usefulness, and opened her house in Park Street for

the preaching of the gospel. Early in November, Mr. Whitefield returned from Scotland, and on the 10th of that month opened his ministry at her Ladyship's residence, before a large circle of the nobility, and continued to preach there twice a week during the winter. "Good Lady Huntingdon," says he, "is come to town; and I am to preach at her Ladyship's house twice a week to the great and noble. Oh, that some of them may be effectually called, and taste of the riches of redeeming love! About thirty have desired to come, and I suppose they will bring thirty more. I have heard of two or three more dear Christians among the *great ones*. I know you will pray the Lord of all lords to increase their number."

Whilst Lady Huntingdon thus sought to promote the spiritual interests of the rich and the noble, she was not unmindful of those of her more humble neighbours; to them her house was constantly open, that they might be enriched with that "faith which comes by hearing, and which is the substance of things hoped for, the evidence of things not seen," a practice which was regularly continued for several years. On the week days, her kitchen was filled with the poor of the flock, for whom she provided suitable instruction; and on the Sabbath, the rich and the noble were invited to spend the evening in her drawing rooms, where Mr. Whitefield and other eminent ministers of Christ proclaimed all the words of this life, with an eloquence which was exceeded only by their faithfulness and affection. In this way Lord Bolingbroke, Lord Chesterfield, Lord North, with many earls and dukes of less celebrity, and a yet greater number of noble ladies, heard the gospel.

On Mr. Whitefield's leaving London, Lady Huntingdon invited Mr. Wesley to preach at her house, which he did twice a week, and continued so to do, with the occasional assistance of Mr. Charles Wesley, Mr. Bateman, and some others, until Mr. Whitefield's return to the metropolis. Her Ladyship's acquaintance with Dr. Andrew Gifford, and Dr. Gibbons, men of great piety, of unimpeachable morals, refined manners, upright and benevolent, and of great cheerfulness, enabled her to enlarge the circle of her usefulness. Her spirit and temper were Catholic in the only true sense of the word. The Christian minister,



whatever the name or denomination of his church, was always welcomed to her house.

In the following winter, Mr. Whitefield formed a design of identifying Lady Huntingdon with his societies—the *only* plan he ever laid for perpetuating them. He told Lady Fanny Shirley, that he had disengaged himself from the immediate care of the societies, that he might be more at liberty to preach the gospel; and he saw Lady Huntingdon a Dorcas, and felt that she might and ought to be a Phoebe. She had used her influence at his solicitation with the court and the government, in behalf of the sufferers in the Cork riots; and had readily patronised such poor or persecuted ministers as he brought under her notice. All this, and the want of a *leader*, led him to seek her patronage, especially for his societies in the west end of the town. How he *opened* the subject to her is not known, but it does not seem to have been ill received, for she desired the public prayers of the Tabernacle for herself at the time; and Mr. Whitefield read that part of her letter to the people, and informed her, that “thousands heartily joined in singing the following verses for her Ladyship:”—

“Gladly we join to pray for those  
Who rich with worldly honours shine;  
Who dare to own a Saviour’s cause,  
And in that hated cause to join:  
Yes, we would praise thee that a few  
Love thee, though rich and noble too.

“Uphold this star in thy right hand,  
Crown her endeavours with success;  
Among the great ones may she stand,  
A witness of thy righteousness;  
Till many nobles join thy train,  
And triumph in the Lamb that’s slain.”

In the same letter he said to her, “A leader is wanting. This honour hath been put upon your Ladyship by the Great Head of the church; an honour conferred on few, but an earnest of one to be put on your Ladyship before men and angels, when time shall be no more.”

In a letter to the Countess Delitz, written from Lady Huntingdon’s house, at Ashby, in the following year, Mr. Whitefield says—“Good Lady Huntingdon goes on acting the part of a mother in Israel more and more. For a day or two she has had five clergymen under

her roof, which makes her Ladyship look like a *good archbishop*, with his chaplains around him. Her house is a Bethel: to us in the ministry it looks like a college. We have the sacrament every morning, heavenly conversation all day, and preach at night. This is to *live at court* indeed.”

In the year 1757, the illness of one of her sons brought the Countess to Brighton, where, during her stay, she felt seriously concerned for the spiritual interests of its inhabitants, and especially for the company that frequented that place of fashionable resort, and used her utmost exertions to bestow upon them some spiritual gift, by carrying to the houses of the nobility and the poor the welcome tidings of salvation, through faith in a crucified Redeemer. In the course of her frequent visits of mercy and benevolence, she entered the lodgings of a soldier’s wife who had been delivered of twins; and having first relieved the temporal wants of the poor woman, conversed with her on spiritual subjects, affectionately pointing her to the fountain of atoning blood opened in the clefts of the “Rock of Ages.” In the performance of this duty, her Ladyship displayed an admirable mixture of discretion and zeal, solemnity and sweetness; and no sooner did she begin to speak of her awful state by nature and by practice, and the imminent danger of her soul, if she died unpardoned, unrenewed, unwashed in the Saviour’s blood, than the poor soldier’s wife burst into a flood of tears, under a sense of her guilt and misery, and began to call on the Lord with all the earnestness of which her dying frame was capable; and manifesting an earnest desire to hear more of that precious salvation which is provided for the guilty and the lost, she induced the Countess to repeat her visits. The apartment was contiguous to a public bakehouse; and the people that came to the oven heard through a crack in the partition her Ladyship conversing on spiritual subjects. This soon became noised abroad, and other poor women, feeling a desire to hear such things, attended at the lodgings of the soldier’s wife at appointed times for that purpose. Her usual method was to converse with them about the one thing needful, to read and expound the Scriptures, and to pray with them. In a little time the number of her hearers increased, and as often as they could be collected she joyfully pro-

claimed to them the unsearchable riches of Christ. The affectionate and fervent manner in which she addressed them, was an affecting proof of the interest she took in their spiritual concerns. There was an energy in her manner that was irresistible. Her subjects, her language, the tone of her voice, and the turn of her countenance, all conspired to fix the attention, and affect the heart.

It was thus that her zeal and piety prepared the way for the more public ministrations of Mr. Whitefield, who visited Brighton in the year 1759, and at first preached under a tree in a field behind the White Lion Inn.

The awakened people began to increase in numbers, and a small Christian society was afterwards established, whose members met for prayer and praise, and the reading of the Scriptures. This promising state of things induced Lady Huntingdon to erect a small but neat chapel contiguous to her house, on the site of the present one in North Street, the expense of which she either wholly or in part defrayed by the sale of her jewels, the produce of which, according to an inventory now extant, was six hundred and ninety-eight pounds fifteen shillings.

In a similar manner, at different times, we find this energetic woman engaged in the erection of chapels at Hull, York, Lewes, Gloucester, Worcester, Cheltenham, Bath, and other places. Her oldest chaplain, Mr. Romaine, was her adviser and assistant on all occasions, and to him the younger ministers looked up with reverence and affection. His advice always was to bear with spiritual wickedness in high places, and to keep within the pale of the church.

The generosity of Lady Huntingdon sometimes surpassed the bounds which her most intimate friends thought that

prudence prescribed. On one occasion, Captain Scott with some other ministers having a case presented to them, and believing that the good Countess would give, though she could ill afford to do so, resolved not to acquaint her with it. By some means, however, she heard of the case, and likewise of the combination of ministers to conceal it, with which she was exceedingly grieved; and the moment she saw Captain Scott, said she could not have thought it of him. She burst into tears and exclaimed, "I have never taken any thing ill at your hands before; but this I think is very unkind!" She then gave a hundred pounds to the case. It is believed that she expended, during her life-time, more than one hundred thousand pounds in the promulgation of the gospel.

It must not, however, be supposed that the course of Lady Huntingdon was always prosperous, or that she was exempt from disappointment and sorrow. Divisions, contentions, and opposition to her arrangements, occasioned her grief in some circles in which she had looked for pleasure. The loss of her children, nearly all of whom she followed to the grave, the want of piety in her husband, who died as he had lived, and especially the infidelity of her eldest son, who was removed from this world before her, and who had imbibed from Lord Chesterfield and Lord Bolingbroke their pernicious principles, were trials which her faith had to endure, and which tended to repress the elation which otherwise, it is probable, her evident usefulness would have excited. The occurrences of her later years, however, have not yet been narrated in the same manner as those of the former part of her life. She rested from her labours June 17, 1791.

## INTRODUCTORY DISCOURSE

*At the Designation of the Rev. F. Tucker, and the Rev. J. Wenger, as Missionaries to Calcutta, at Camberwell, June 7, 1839,*

BY THE REV. EDWARD STEANE.

WE are assembled this evening on an occasion of deep and solemn interest. Two beloved brethren are before us, whom we are about to ordain to the office of evangelists, and set apart, by prayer and other appropriate exercises,

as missionaries to the heathen. Since their hearts have been moved to consecrate themselves to this great and blessed work, their brethren in the ministry cheerfully give them their public recognition, and in conjunction with this as-



sembly of their fellow-christians, commend them in fervent supplication to the grace of God.

In acting thus we deem ourselves to be following the example of apostolic times. We are engaged in a service, the prototype of which is found in the first age of the gospel, and in a church famous on many accounts, but on one honoured beyond all others, because there to the disciples of the Saviour was appropriated the loveliest and the best of all their appellations—the appellation of Christians. In the church at Antioch there were at one period “many prophets and teachers; and as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed.” The world was before them, in which to exercise their newly received ministry, and whithersoever the Lord should direct their course thither they were prepared to go. While they were heartily engaged in his service, they could leave themselves unreservedly in his hands. To give direction, to provide support, and to crown their labours with success, belonged to him; to yield obedience to his will, and to exercise trust in his providence, was required of them. Thus they went forth, followed by the prayers and the blessings of the church: and a door great and effectual was opened before them. We entertain the persuasion that, in the same spirit of faith and holy love, our brethren now before us are taking their departure from our British churches to engage in that great missionary work to which they have been called. We rejoice, therefore, in this opportunity of giving them the testimony of our fraternal affection, and the encouragement of our united prayers. Go forth, dear brethren, in the name of the Lord Jesus, and the God of all grace comfort and prosper you.

It has seemed to myself, and to that beloved brother whose place in the present engagements I have been so unexpectedly called to fill,\* that nothing

could form a more appropriate introduction to them, or be more likely to interest the minds of all who are now assembled, than a general yet succinct account of the station our brethren are appointed to occupy, and of the duties which will probably devolve upon them. Having availed myself therefore of his personal and intimate acquaintance with all that relates to the propagation of Christianity in India, whether by the agency of other missionary and benevolent institutions, or by our own; and especially with the city of Calcutta, whither, in company with him, they are going, I shall proceed to lay before you such a view of this vast oriental metropolis of the British empire as may serve to show the importance justly attaching to it as a sphere for the toils of the Christian missionary.

I begin with its immense population. By a census recently taken, it is ascertained that there are 500,000 inhabitants in the city and its immediate suburbs: and it is estimated that within a radius of five miles there are 500,000 more. Of this million of human creatures, thirteen-twentieths, or 650,000, are Hindoos; six-twentieths, or 300,000, Mussulmans, and the remaining one-twentieth, or 50,000, consists of people of various nations, Armenians, Jews, Arabs, Parsees, Mugs, Chinese, with Europeans and their descendants. Including the Indo-Britons, and a few Greeks and Armenians, there are about 10,000 nominal Christians, of whom nearly two-thirds are Protestants, and one-third Roman Catholics. Officers stationed at the principal avenues into the city found that 100,000 persons entered it daily from the surrounding villages.

Missionaries who have witnessed the great annual festivals, describe the impressions produced on their minds by the immense concourse of human beings then congregated as perfectly overwhelming. At the feast of Doorga Pooja all the Hindoos assemble, and at the feast of Mohurrum all the Mahomedans; and if these two festivals should fall at the same period of the year, as is sometimes the case, it is impossible to convey any conception of the scene. Thousands on thousands, myriads on myriads, pass in procession through the long streets of the magnificent city, all mad upon their idols, or worked up to phrensy in favour of their prophet, and present at once the most

\* It was intended that the Introductory Discourse should have been delivered by the Rev. W. H. Pearce, and the charge by Mr. Steane. The state of Mr. Pearce's health prevented his taking any part in the service; and Mr. Steane occupying his place, the charge was given by the Rev. Dr. Murch.



melancholy and the most heart-stirring spectacle upon which the human eye can rest. It is then that the minister of the Cross learns something of the extent and malignity of those abominations which his efforts, confederated with the faithful toils of his fellow-labourers and successors, are intended for ever to sweep away from the face of the earth.

Besides the importance of Calcutta as a missionary station arising from its population, it must be considered in relation to the influence it exerts over distant provinces and nations. In consequence of its being the seat of the British government, ambassadors from almost every state in Asia visit and reside in it. Whatever takes place there, is, in the course of a short time after, the subject of conversation in all the metropolitan and principal cities of the East. Every thing attracting attention is carefully observed and diligently reported. Information respecting Christian institutions, and the progress of Christianity, is thus communicated in quarters to which the missionary himself could find no access. In the courts of sovereigns, and among the princes of distant empires, tidings of the new religion in this manner spread, preparing the way for some future evangelists to carry to them the doctrines and institutions of which they thus hear the distant report.

As Calcutta is the seat of government, so it is also the emporium of commerce. Ships from all parts of the world ride on the waters of the Hoogly, for no other port divides with Calcutta the commercial intercourse of the Bengal provinces. Merchants from all countries reside in it. All the merchandize consumed in that part of the British possessions, and by the surrounding nations which purchase our goods, passes through its customs, and is conveyed in native craft to the various markets where it is sold; and the exports of that extensive territory find their only outlet through the same channel. It is of course a place of universal resort. Traffic, in all its diversity of forms, and with its incessant activities, fills the city with wealth, and, as a necessary consequence, with the influence which wealth creates; while every wind that blows brings the natives of distant climes under the modifying power of British institutions, and within the reach of Christian truth.

Calcutta is also the seat of law and

justice. The superior courts are all held there, and, as in our own capital, this circumstance brings great numbers of persons in the character of suitors, witnesses, and similar capacities, to visit it from all the provinces.

And in addition to all these considerations is to be mentioned its directly intellectual and moral influence. In this city of Calcutta are founded the oldest and best Institutions for the education of the youth of the country, which India in all its extent possesses. From these are now selected the majority of native officers in police, revenue, and medicine, which Government employs; besides many more young men of superior abilities and attainments, who become schoolmasters. Both these classes of individuals, each necessarily exerting much power over their countrymen, are annually dispersed in considerable numbers over the surface of British India, and act as successful propagators of whatever sentiments they have embraced. Besides English publications in various branches of literature and science, and of the periodical press, many works are now published on scientific and literary subjects in the native dialects; while there are at this time not less than five native newspapers, and all of them conducted by native editors. One of these, the first established, is yet directly hostile to Christianity, the other four are gradually admitting discussions in its favour, as well as against it. The people are becoming increasingly intellectual in their tastes, education is every where scattering the seeds of general knowledge, the press is rising daily into a still more powerful engine, science is rapidly undermining the mythology of a thousand ages, inveterate superstitions are giving way to the force of truth, and every thing, even in the opinion of the most observant Hindoos themselves, indicates an approaching change. That vast, and complicated, and terrific system of spiritual despotism, by which India has been held for ages in secure possession by the prince of darkness, is at length, so far as Calcutta is concerned, gradually yielding to the efforts of the emissaries of the Cross. Assailed by the weapons of their spiritual warfare, exposed in its monstrous absurdities by the light of truth, and trembling under the weight of its accumulated crimes and impostures, it reels and staggers as though a dying faintness had come over it, and



needs but the extension of similar efforts into every part of the country, to terminate its existence finally and for ever.

In the meantime, Calcutta, as I have endeavoured to show, is the great centre of attraction and of influence. Political, commercial, civil, intellectual, and moral influence, are there exerted separately, and in combination upon all classes of society; and the Christian church is acting wisely in planting in the heart of its teeming population, its noblest missionary institutions. Every chord struck there vibrates to the utmost extremity of our dominions. Nor of our dominions simply. Calcutta is the heart of Asia, and communicates its influence by every pulsation throughout the incalculable masses of its inhabitants. It give the example and the tone to every other oriental capital, and its manners will be imitated, and its institutions copied all over the East.

The considerations I have thus detailed attracted towards Calcutta, at an early period in the operations of modern Missions, (and very naturally,) the benevolent attention of Christians; and it has now been for many years the scene of arduous, persevering, and under the divine blessing, successful christian labour. Independently of Missionary Societies indeed, many valuable institutions of a benevolent kind have been established, and are still generously, and with much vigour, supported; the tendency of which is to improve the social and moral condition of its native inhabitants. It ought, however, to be stated, that these have all arisen since the commencement of missionary exertions, and may therefore, it is apprehended, be justly considered as one of their indirectly beneficial results. The first Society of this kind, formed expressly for the benefit of the Hindoos, was a School Society, instituted by Dr. Carey, Mr. H. Townley, and Mr. Eustace Carey, with some other European, and a few native gentlemen. For some years this Society was afterwards conducted by Mr. W. H. Pearce. Under its patronage 92 indigenous schools, containing the bulk of respectable youth in the city, were supplied with books, in which English science was taught in the Bengali language; and a desire for English education being thus excited, schools for teaching the most promising pupils the English tongue were ultimately established. Then sprung up the Hindoo College,

founded by wealthy natives, and aided by government, and since then a Medical College has been commenced, and a Mussulman College remodelled and enlarged, both under government auspices. To these might be added many other philanthropic institutions, such as Hospitals, Orphan Asylums, and Colleges, which adorn the city, and contribute in various degrees to elevate its character.

If I proceed to speak of more direct Missionary exertions, a tribute of deserved commendation ought to be paid to the self-denying labours of the agents of most of the principal Societies of our native land. Calcutta has enjoyed the christian exertions of Townley, Keith, Trawin, Hill, and others of the London Mission; of Reichardt, Jetter, Wilson, and others of the Church of England Mission; of Duff, Mackay, and others of the Church of Scotland Mission; and for a short time, till recalled to sustain their stations in the south of India, of Perceval and Hodson of the Wesleyan Mission. All these excellent men have laboured, and some of them continue to labour in this sphere. Most materially under God have they contributed to its intellectual and spiritual improvement, and did time and circumstances permit, it would afford me sincere pleasure to refer more at large to their useful exertions. But I hasten to the operations of our own Society.

The ever memorable Carey and his colleagues, were the first who attempted the conversion of the natives of Bengal to christianity. Some of my hearers are perhaps old enough to remember how little sympathy this noble enterprise at first excited. Some opposed the scheme as unscriptural, some derided it as chimerical, and most looked upon it, as at the best, a thing of doubtful propriety, to which a sober man would scarcely commit himself, by affording it his deliberate support. But they with a sort of prophetic presage, foresaw its ultimate success, and placing themselves in the foreground of the Christian Church led on their less resolved and more timid brethren, to the bold and godlike work. Residing at Serampore, they visited Calcutta, but never made it their constant abode. At length, having obtained a footing for the gospel, they built the Bow Bazaar Chapel for native and English worship; and proceeded to form a Church, composed of members from both nations. They also established Schools for native boys, and the Benevolent Institution for East



Indians and Portuguese. This last mentioned most useful institution was for 22 years, confided to the efficient management of Mr. Penney, who has so recently, and by so unexpected a visitation, been removed to his eternal reward.

In the year 1817 Mr. Eustace Carey, and Mr. Lawson, became pastors of the church of which I have spoken, and removed their residence to Calcutta. They were soon after joined by other brethren, who formed the Calcutta Union, and by whom a series of systematic measures were forthwith adopted to evangelize both its Hindoo and Mussulman population. Among their first efforts, they carried on and enlarged the schools for boys; and shortly afterwards, commenced their attempt to educate girls. Female education had been hitherto unattempted in any part of India, and the prejudices existing in the minds of the natives against it, were supposed to be invincible. The experiment, however, was made—difficulties gave way, and success beyond expectation has been the gracious reward. They proceeded to erect native chapels in the principal thoroughfares of the city, in which they daily proclaimed “the common salvation;” they promoted the formation of a society for printing and circulating works of an elementary kind in the languages of the country, for the use of schools; and another for printing and publishing religious tracts and books; they applied themselves also to the duty of providing improved translations of the scriptures; and they raised contributions for the erection of a neat chapel, upwards of a mile from Bow Bazaar, in which they have collected an English congregation. Nor did they carry on these various modes of christian usefulness, without many encouraging tokens of the Divine approbation. Both Europeans and Heathens received the grace of God, and churches were formed for the benefit of both. Their evangelical efforts were gradually extended, till they embraced not merely the constant preaching of the gospel in the city and its immediate vicinity, but led to the formation of Missionary stations, from 30 to 50 miles distant.

The ravages of disease and death have often been permitted to weaken their hands, and some of the undertakings in which they thus engaged, though holding out the promise of important results, have been suspended for

want of suitable agents to carry them on. Among the chief of these should be mentioned a school containing 300 pupils, all the sons of heathen parents, who were under a course of christian training, which must have exerted a most salutary influence in the formation of their characters, and might in many instances have won them to the faith. To re-establish such a seminary, to give lectures on the evidences of christianity and other important subjects to the intelligent and educated Hindoo youths who will now attend such services, and to support and enlarge all the plans now in operation, as well as to bring larger tracts of the desert under the implements of “God’s husbandry,” has induced our society to resolve, both to strengthen the agency employed at this central station, and to re-enforce others also. How many of the twelve\* brethren we are engaged to send out, may be ultimately fixed at Calcutta, must be left for the developement of Divine Providence to determine. Already four of the whole number are in the scene of labour. Mr. Bayne and Mr. Parsons are at present in Calcutta, Mr. Williams at Agra, and Mr. Harris in Ceylon. Four more are about to accompany our brother Mr. W. H. Pearce on his return; Mr. Tucker, Mr. Wenger, Mr. Morgan and Mr. Philips; the two former whom we now ordain, will in all probability remain agreeably with the present intention, in reference to them, to take part in the evangelization of this great metropolis of Bengal.

Still therefore restricting your attention to that city, I shall now briefly specify the different branches of christian labour, in which our brethren are at this time engaged.

1. In the department of translations they are carrying on four improved versions of the inspired Volume; these are into the Bengali, the Hindusthani, the Sanskrit, and the Armenian languages. Translations of religious tracts, and standard treatises of English Theology, (among which may be mentioned, the Pilgrim’s Progress, Alleine’s Alarm, and Doddridge’s Rise and Progress,) thus commencing the formation of a religious literature in the native tongues—the preparation of grammars, lexicons, and books for educational purposes also re-

\* Mr. Pearce asked for ten; the liberality of our churches and of the christian public has given us the means of sending twelve.



ceive their attention. 2. They have the pastoral charge of three English and four Native churches in the city and its suburbs; and of four other native churches, at a considerable distance in the country, involving the oversight of more than 200 baptized native converts, and at least 800 more who have openly renounced heathenism, and regularly attend christian worship. 3. The superintendence of a native christian Institution for the education of youth, the sons and daughters of converted heathens, consisting of two branches; one containing fifty boys, and including ten young men in a theological seminary, from which Catechists and Assistant Preachers have already been supplied, and the other from 30 to 40 girls. These are all not only educated, but entirely provided for, and constitute part of the missionary family. It is sought thus to effectuate their total separation from idolatrous practices, and to seclude them as completely as possible from their tenderest years, from the sights and sounds of blasphemy, and of those gross and licentious abominations which every-where surround them. 4. They preach, assisted by native evangelists, regularly in seven places of worship in the city and its neighbourhood, erected for the special benefit of the Hindoos and Mussulmans, and itinerate beyond its limits for the still more extensive diffusion of the gospel. 5. They instruct in their native language, converts who late in life embrace the gospel, and who appear intellectually, and by the gifts of divine grace, qualified to become preachers. 6. They conduct a printing establishment and type foundry, the largest in Asia, in which six presses are constantly engaged in printing the Scriptures, and religious publications, and school books; besides other presses employed on works of general literature; and lastly, they carry on a correspondence with all the other stations of the society on Continental India; thus for the advantage of the Directors at home drawing the multifarious and extensive operations of the society into one focus, and presenting them under an arranged and combined view.

From the general and comprehensive

survey which I have thus endeavoured to give of our missionary operations in Calcutta, and of the importance attaching to that city as the sphere of such efforts, I am anxious to draw several conclusions, as they appear to me of great practical importance. But wide as the subject is and inviting, I must not enter upon it. I have already occupied as much time as can be allotted to this portion of the present service, and I am compelled to conclude by mentioning only one.

It will be apparent that the notion is altogether a mistaken one which supposes that ministers who from a deficiency of talent, are not acceptable at home, may make very good missionaries. Upon whatever department of labour, the missionary in India, at least, may enter, it is clear that it must involve duties of the most responsible character. To defend the truths of the gospel against the cavils of the Hindu pundit, the proud Mahomedan Moulvee, and the sceptical native youth, acquainted with all the objections of French and Hindu infidels; to bear with the infirmity of converts just emerging from the darkness of heathenism; to educate youth, and form their character to truth and holiness under a thousand counteracting influences; to be the instructor by example as well as by precept of native preachers; to fortify and support their minds amidst the contempt and obloquy cast upon them by their countrymen; to acquire the ability to preach, not only correctly, but idiomatically and persuasively in the vernacular languages; to transfuse into them by original composition or translation, works adapted to become a permanent blessing to the country; and lastly to discharge the solemn obligations of a translator of the word of God; each of these and much more demands a union of several combined natural and acquired talents of the very highest order. In all these respects, the British Metropolis of the East, supplies a sphere equal to the energies and capacities of the most qualified of our ministers, and demanding from British churches, if they would see it efficiently cultivated, the choicest of her sons.



## THE RESTLESS ENEMY.

BY THE REV. EDMUND CLARKE.

"While men slept, his enemy came, and sowed tares among the wheat, and went his way."  
Matt. xiii. 25.

If it be dangerous to slumber while a foe is at hand, the condition of those who are asleep in their sins, or at ease in Zion, must be fearfully perilous. For the same reason, the duty of the watchmen of Zion is rendered more arduous and responsible; and both themselves, and their people, have the more urgent need to watch and pray, that they enter not into temptation, Matt. xxvi. 41. May the observations about to be made, contribute, under the influence of the Holy Spirit, to the promotion of this indispensable vigilance!

I. Satan is the enemy of Christ, and his people.

The first intimation which the Bible contains on this subject, leads us to conceive of the "old serpent, called the Devil and Satan," as the enemy of God, prior to the creation of man. Expelled from heaven for his transgression, and filled with a malignity heightened by despair, he no sooner beheld the first pair in the bowers of Eden, than he laboured for their destruction. His aim, on that occasion, was, as it ever since has been, to dishonour God by marrying his works. When Eve had transgressed, through his subtilty, enmity was put between the serpent and the woman, and between his seed, and her seed, Gen. iii. 15. The parable of the tares, therefore, represents the enemy, as directing his malice against the kingdom of heaven, established by Christ, as the Son of man. In opposing the Lord's anointed, in the work of human redemption, the adversary found an antagonist infinitely greater than man; and as the principal glory of the divine perfections was sought to be illustrated by the recovery of fallen humanity, while angelic apostates were left without hope, and the Son of God was manifested for this very purpose, "that he might destroy the works of the devil," 1 John iii. 8, it is not difficult to understand why the whole amplitude of infernal power is concentrated against the Son of God, and against man, as the object of his redeeming love. To hinder the salvation of sinners by the cross of Christ, is therefore, above all others, the chief and favourite enterprise of hell.

In this work, the enemy is possessed of capabilities, which may well excite the alarm of the profoundest sleepers, and would overwhelm them in ruin, had not the mighty God undertaken their cause. For *power*, he is styled "the prince of the power of the air," Eph. ii. 2, and the "God of this world," 2 Cor. iv. 4. For *rage and malice*, he is said to have been "a murderer from the beginning," John viii. 44, and as a roaring lion, to walk about "seeking whom he may devour," 1 Peter v. 8. In *activity*, he is to be regarded as an angel excelling in strength, requiring no repose, unwearied by toil, not enfeebled by age; to whom the day and the night are alike, if but evil may be accomplished. And to this must be added the *fearful aptitude for mischief* which he has acquired by the experience of 6,000 years, during which he has been constantly employed in beguiling unstable souls, and ruining them by his devices.

II. He is unceasingly occupied in seeking to gratify his malignant hatred.

In thus warring against the mediatorial kingdom of Christ, the devices of the enemy are intended to accomplish three subordinate objects:—

1st. To retain mankind quietly in his vassallage. Men are said to be "taken captive by him at his will," 2 Tim. ii. 26. "The whole world lieth in wickedness," or rather, the wicked one, 1 John v. 19, and this mighty destroyer "*worketh* in the children of disobedience," Eph. ii. 2. This working consists in endeavours to keep conscience blinded and satisfied, to veil the enormity of sin, to induce reliance on good motives, amiable dispositions, outwardly decent actions, a mere attention to external forms of religion, or the general mercy of God, while the gospel revelation of that mercy is disregarded; and at the same time to engross the attention with the vanities and pleasures of the world, and the gratification of carnal delights.

2. To obstruct the rescue of sinners when attempted. Here the adversary, in addition to the workings just referred to, and exercising his power as the god of this world, now more especially at-



tempts to prevent the light of the glorious gospel of Christ from shining unto them, 2 Cor. iv. 4. In pursuing this object, he suggests the gloominess of religion, the inconvenience of present submission to its claims, the difficulties of the christian life, and the possibility of reaching heaven without any such strictness, self-denial, or public profession, as is required in the word of God. It is also the deceiver's aim, to hinder prayer, to darken the scriptures, to induce the abandonment of a faithful ministry, and to represent all convictions of sin, humblings under affliction, and anxieties after salvation, as the results of weakness and unfounded alarm. Should these attempts fail, the plan of salvation, by faith in the atonement of Christ, is artfully perplexed, or pride is excited to plead for some fancied merit in the works of the law, as a reason either wholly or in part, for acceptance with God. Thus, alas, in too many cases, the partially awakened captive is entangled in the mazes of self-righteousness, his alarm subsides into formality, and under another name, he is still more dangerously than before, enslaved in the yoke of bondage.

3. To bring men again into subjection, after they have escaped from his dominion.

From the encouraging declaration of the good shepherd, that his sheep shall never perish, and that no one shall pluck them out of his hand, John x. 28, as well as from the character of the enemy, it may be clearly seen, that Satan never despairs of victory, or at all events, never relaxes his efforts, to resubjugate and destroy the former victims of his power. Hence he endeavours to separate them from the love of Christ. If their sorrow for sin be deep, he tempts them to conclude that hope would be presumptuous. If their faith be strong, and their joy abundant, he seeks to inflame them with pride on account of their attainments, or to excite a perverted complacency in pleasurable experiences, so that by the one evil, God shall be robbed of his glory, and by the other, the Saviour shall be set aside as the only dependence of the soul for mercy. Attempts will be made to induce reliance on a plausible system of external formalities, or to promote an abuse of the liberty of the gospel, so as to turn the grace of God into licentiousness. Nor will infernal malice be satisfied, without vigorous efforts to bring the soul under the power of some besetting corruption. Indwelling sin will be stimu-

lated to open, or covert, actings; and if opportunity permit, to the commission of the most horrid enormities; so that the christian can never be considered free from peril, except as he is kept by the mighty power of God, through faith unto salvation.

In accomplishing the three-fold object just pointed out, and in the general opposition which the enemy carries on, against every person and thing belonging to the kingdom of Christ, there are, besides the specific methods which have been briefly mentioned, others of a more comprehensive order which must not be forgotten. *Iniquity*, in every form and degree, corporeal and mental, domestic and social, political and religious, is universally promoted; so that the usurper may more securely maintain his throne. Rom. i. 29—32. Ephes. ii. 1—3. 2 Tim. iii. 1—7, and Titus iii. 3. *False professors* are introduced into the christian church, as tares among the wheat, Matt. xiii. 25, and hence scandals are occasioned, contentions excited, and stumbling blocks thrown in the way of believers and unbelievers. *Speculative errors* of all kinds are established, or revived under various names; not only to corrupt the truth, but to decoy the unwary from the sober pursuits of genuine piety, by pleasing them with some deceptive novelty. Alas, to how many may the memory of every christian point him, who have been the companions of his earlier profession, but who have been seduced from their steadfastness, by the insidious opinions of some erratic preacher, who whatever may have become of himself, has been the occasion of misleading them, step by step, till religion has been renounced, and their light has gone out in darkness! with such instances, and of such frequent occurrence, before us, can any one doubt, that it is the master effort of satanic influence, to introduce *ungodly ministers* into the church, and to corrupt the integrity of those who may be, on the whole, genuine servants of Christ? If Satan himself be transformed into an angel of light, can we marvel, that there should be false apostles, deceitful workers, transforming themselves into the apostles of Christ, as the ministers of righteousness, whose end shall be according to their works, 2 Cor. xi. 13—15?

III. These operations are chiefly carried on while men are asleep, and under the cover of artful concealment.

"While men slept, his enemy came

and sowed tares among the wheat, and *went his way*," "In vain the net is spread in the sight of any bird," Prov. i. 17. On this principle, the great deceiver has acted from the beginning, "for he is a liar, and the father of it," John viii. 44; and hence Milton has represented the fallen leader counselling his associates in apostasy, that craft must be adopted, rather than open warfare in their opposition to God:—

——our better part remains,

To work in close design, by fraud, or guile,  
What force effected not.

The history of satanic opposition fully corroborates this view of his devices. He tempted Eve, not in his own demon form, but by the unsuspected voice of a serpent; not when her husband was present, but when she was alone. And when he tempted Jesus, in the wilderness, to command that the stones should be made bread, it was when he had fasted forty days and forty nights, and was afterwards an hungred, Matt. iv. 2.

By long experience, the foe is acquainted with the fittest opportunities, and knows how to avail himself of all circumstances, which may be most advantageous for his designs. Every peculiarity of character, situation, age, and employment, is accurately studied, and turned to account in the schemes of infernal policy. So that whether our disposition be cheerful, or sad, whether we pine away in sickness, or are vigorous with health, whether we are oppressed with affliction, or cheered by prosperity, whether we are mourning for sin, or rejoicing in forgiveness, whether we are cast down by terrors, or ravished with delights—in every state, we are exposed to danger from the wiles of the Devil, and have need to cry out, "Hold thou me up and I shall be safe!"

Slumbering sinner! Is this the enemy who holds you in his treacherous grasp, and gloats over you as the victim of his malice, while yet he lulls you to sleep, and would persuade you that he is your friend? "What meanest thou, O sleeper? arise, call upon thy God," Jonah i. 6, lest in his anger for your impenitence, he should inflict upon you "a perpetual sleep," Jerem. li. 57, from which you shall only awake in the torments of perdition. The light of salvation, through the atoning blood of the Lamb, shines

around you. Awake, repent, believe in the Lord Jesus Christ, and thou shalt be saved.

Awakened sinner! Your eyes have been opened, your guilt has been discovered, you have had some alarming apprehensions of your future misery, and the gospel has presented to you a way of deliverance from the wrath to come. Oh, let not this malignant foe persuade you to relinquish the pursuit of eternal life. Be not ignorant of his devices to hinder your escape. Flee from the wrath to come; and rest not till you have laid hold on the hope set before you, Hebrews vi. 18.

Sleepy professor! The grace bestowed upon you, in delivering you from the power of darkness, and translating you into the kingdom of God's dear Son, Col. i. 13, aggravates your present slothfulness, robs the Saviour of his glory, and exposes you to the utmost peril. Would that the few hints now submitted to your notice might induce you to "cast off the works of darkness, and to put on the armour of light," Rom. xiii. 12. The character of your enemy leaves you no alternative, but resistance or ruin. You have to wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Be therefore strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil, Eph. vi. 10—18.

Ministers of salvation! You are set for the defence of Zion, and employed to sound an alarm throughout this slumbering world, and proclaim the glad tidings of redemption. The opposition of this great adversary renders your vigilance peculiarly needful for your flocks, and not less so for your own salvation. The admonition of Paul to the elders of Ephesus beautifully illustrates the character and obligation of a faithful servant, "Therefore *watch*, and remember that by the space of three years, I ceased not to *warn every one, night and day, with tears*," Acts xx. 31. May you have grace to imitate this glorious example, so that you may finish your course with joy, and then be welcomed to heaven by your approving Judge, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" Matt. xxv. 21.



## HYMNS BY MR. J. J. CUMMINS.

## MISSIONARY HYMN.

OH may the Spirit from on high,  
Kindle the fire of sacred love;  
And may the saints' united cry,  
Speed swiftly to the throne above.

Let the whole Church with suppliant knee,  
Before Jehovah's footstool fall,  
Nor rise, till Satan's empire flee,  
And Jesus reign the Lord of all.

Now do we lift imploring hearts  
To Thee, our Father and our God;  
Bless with thy truth earth's darkest parts,  
And send thy Gospel all abroad.

Remember, Lord, thy truth of old;  
Thine oath which yet recorded stands;  
In Isaac's promised seed unfold  
Thy love to earth's remotest lands.

Gird on thy sword, most mighty Prince,  
And ride in prosperous majesty;  
Thy piercing truths shall soon convince,  
And bend the people's hearts to Thee.

Ascend, O King of Saints, thy throne,  
And let thy banners be unfurled;  
Demand the nations for thine own,  
Arise, and bless a waiting world.

"ARISE, SHINE, FOR THY LIGHT IS COME."—*Isaiah lx. 1.*

JUDAH, long despised, forsaken,  
Now the song of triumph raise!  
Now thy harp-strings re-awaken,  
Hail the dawn of brighter days!  
From the dust arise and sing,  
Judah, now behold thy King!

On thy dark horizon gleaming,  
See a ray of glorious light,  
Now the day of promise beaming,  
Scatters all thy gloomy night.  
From the dust arise and sing,  
Hail thy long expected King.

See a Star from Jacob rising,  
See its glories shine afar;  
Now its light no more despising  
Come, and hail the Morning Star!  
From the dust arise and sing,  
Judah, now behold thy King

This is He, by thee rejected,  
Jesus Christ, in Judah slain;  
Once on earth despised, neglected,  
Now He comes on earth to reign:  
From the dust arise and sing,  
Hail thy long-expected King.

Hark! those hallelujah's pealing,  
Break from Gentile and from Jew;  
Gentiles, at his footstool kneeling,  
Claim a blood-bought triumph too;  
While they both unite to sing,  
Glory to the expected King.

"I HEARD THE VOICE OF HARPERS, HARPING WITH THEIR HARPS."—*Rev. xiv. 2.*

SHALL hymns of grateful love  
Through heaven's high arches ring,  
And all the hosts above,  
Their songs of triumph sing?  
And shall not we take up the strain,  
And send the echo back again?

Shall every ransomed tribe,  
Of Adam's scattered race,  
To Christ all power ascribe,  
Who saved them by his grace?  
And shall not we take up the strain,  
And send the echo back again?

Shall they adore the Lord,  
Who bought them by his blood,  
And all the love record  
That led them home to God!  
And shall not we take up the strain,  
And send the echo back again?

Ye saints around the throne,  
Who see his glorious face,  
Bring forth the corner stone,  
And shout triumphant grace;  
While we attempt to catch the strain,  
And send the echo back again?

Yes! saints on earth may join  
The ransomed hosts above,  
In one blest band combine  
To sing redeeming love;  
From heaven we catch the blissful strain,  
And send the echo back again.

O, let us spread the sound  
The Saviour's love proclaim,  
And publish all around  
Salvation through his name;  
Till the wide world take up the strain,  
And send the echo back again!

## REVIEWS.

*The Saviour's Right to Divine Worship vindicated, in Letters to the Rev. J. Armstrong, D. D., by W. URWICK, D. D.* Dublin: 8vo. pp. xv. 412. Price 10s. 6d.

We believe that Unitarianism has long been on the decline in this country. There was a period when it boasted of some celebrated names both in the Church and among the Dissenters. Fifty years ago there were found within the pale of the Anglican Establishment, an Archdeacon Blackburne, and a Bishop Law, and about three hundred of the clergy, who were dissatisfied with the Trinitarian forms of the liturgy, and accordingly associated for the purpose of obtaining relief from those forms, and from subscribing the thirty-nine articles. They prosecuted their purpose so far as to send a petition to the House of Commons, to procure relief in the matter of subscription. It does not appear that at that period, the parliament had any conscientious objections to the repeal of the articles. Not one member expressed his belief in them. It was treated entirely as a political question, without adverting to its intrinsic merits as involving a religious controversy; and the bringing up of the petition was opposed on the ground that it tended to disturb *the peace of the country*; which, said the honourable member, ought to be the subject of a fortieth article, which would be well worth all the thirty-nine. Such at that period was the state of the public mind, that in a contest between orthodoxy and heresy, the former proved triumphant merely because it was already established, and had the plea of prescription in its favour. Since then the Church has in some measure awakened from its slumbers, vital religion has in a good degree revived within its enclosure, the flame of controversy has been widely spread; the inconsistency of Socinianism with the Scriptures, together with its genuine tendency and character, has been fully developed; it has lost the attraction of novelty; it has revolted the minds of men by its want of piety; and, having been weighed in the balance has been found wanting. If among the dignitaries of the Church, or the inferior clergy, there are any who

are attached to its unscriptural tenets, they are content to keep their theology to themselves. Nothing, we believe, is more improbable, than that they should be so imprudent as to petition the legislature to give them relief in the matter of subscription.

That Unitarianism has declined among the Dissenters is abundantly apparent from the paucity of the new places which are opened for this form of worship; from the frequently occurring instances in which the old meeting-houses, into which this heresy had been gradually introduced, are entirely closed; and from the well-known fact, that of those which continue in existence, they are maintained, with very few exceptions, not by the zeal of the worshippers, but by the endowments which have descended to them from their Trinitarian ancestors.

We neither lament this state of things, nor are we surprised at it. Unitarianism possesses no germ of increase. Its entire scheme is a negation. It is essentially defective in all that it teaches with regard to the evil of sin, the wants of the sinner, the moral perfections of God, the character of Christ, and the nature of his death.

The vagueness with which the term "Unitarian" is used by those who advocate the scheme is worthy of notice. Sometimes they assert their belief in the divinity of the Son of God, explaining that statement, however, to mean, that his character, mission, doctrine, power, and authority, were all divine; that is, they believe in Christ's divinity in any sense which does not include the opinion that *He himself is divine*. They believe in the divinity of Christ just as they believe in the divinity of Moses, or Elijah, or Peter, or Paul, or any prophet of the Old Testament, or apostle of the New. After noticing the vague use of the term, Dr. Urwick observes, that the aggregate of the testimony in the case leads to the conclusion, that, strictly speaking, the term "Unitarians," indicates *the persons who deny that religious worship is to be paid to Christ*. In this simple negation, he says, consists the sum total of their distinctive faith. In examining



and refuting this *negative* proposition, Dr. U. has produced a very interesting work, in which he has ably vindicated the Saviour's right to divine worship. In the prosecution of his task he first examines the meaning of the words *τιμᾶω, προσκυνῶ, δοξάζω, σέβομαι, and λατρεύω*. He clearly shows, that for the most part these terms are of varied signification, the precise nature of which, in every instance, must be determined by the course of thought in the place where they occur. On *προσκυνῶ*, he observes that—

“ It occurs in the Septuagint version of the Old Testament about one hundred and eighty times. In fifty instances it expresses civil respect as from an inferior to a superior. In the other one hundred and thirty cases it signifies worship offered to Jehovah, or paid to idols as gods, and corresponds in meaning with the Hebrew word which most commonly, and the Chaldee word which always expresses the highest act of worship—adoration. It occurs sixty times in the Greek of the New Testament, and in every instance (reserving the cases in which its object is the Saviour) it signifies the homage that belongs to God alone. Our Lord, in withstanding the tempter, quoted the Old Testament as forbidding the honour it intends being offered to any one but the Deity. No instance is found in the New Testament of that honour being accepted by a worshipper of the true God.”—p. 83.

This work consists of seven letters. The first is occupied with *General Introductory Statements*. The second contains an *examination of Dr. Armstrong's principal argument against the worship of Christ*. The third is on the *Pre-existence of Christ*. The fourth and fifth on the *Deity of Christ*. In the sixth letter, the *argument on the Worship of Christ is resumed*. And the seventh letter contains *general concluding remarks*.

The plan of the author is to go fully into the critical analysis of each passage of Scripture which he adduces in support of his argument, wisely considering that the texts quoted in this controversy are for the most part so well known, that the mere quotation of them would add little to the general stock of argument. He examines with great candour and acuteness the construction put by writers of the opposite side upon the inspired statements which are brought forward. Knowing that the meaning of such passages is not to be ascertained by viewing them in an insulated man-

ner, without regard to what precedes or follows them, he carefully examines the context by taking a whole paragraph or argument together, thus to come to the knowledge of the sentiments and of the real intention of the writer. The appeal is made to the Scriptures alone, and to the Scriptures, not as the thoughts they record are to be seen reflected, and perhaps obscured or distorted, in the mirror of creeds and councils, comments and translations, but as they are preserved and placed before us in the Hebrew and Greek texts of the inspired men. We cannot conceive any thing fairer than the mode of discussion adopted by Dr. Urwick. He has brought to his task an ample store of biblical criticism. His style is polished, and his temper liberal and candid. His work may be regarded as a manual of instruction on the important doctrine it discusses. The author has admirably succeeded in his object, which, as he himself states, has been to produce a volume of general and permanent utility; in order to which he has occupied it as fully as he could with great general principles, and more especially with clear and well-sustained expositions of inspired testimonies concerning the Lord of Glory.

The following quotation, in which he exposes a prevailing mistake of the Unitarians, is a fair specimen of his manner. In illustrating the proposition that Christ is God as well as man, he remarks that—

“ What is believed on the one side, and denied on the other, is, that in one being there was a higher nature and a lower nature united; each still retaining unaltered its own substance and properties. Now, before he can reasonably declare that such a union is impossible, a person must clearly understand the precise form and circumstance of the union, so as to perceive that it is such a union as cannot be; and we make no professions of giving that explanation, more than we pretend to define the precise mode of the connexion between *will* and *matter* in ourselves. Or the person must know all combinations possible amongst substances, and not finding any union of two intelligent natures in one being amongst them, therefore reject this as what cannot be. Or the person must have explored all the resources of the Divine wisdom and ability, and with his eye thus filled with light, looking at the union mentioned, see it to be what infinite skill cannot plan, nor omnipotence effect. But where or who is he of the children of earth that will rise up and claim as his own the intelligence which either of these implies? where, or who is he that

has scanned all existing combinations of differing substances in all their innermost links of affinity? that has not only pried into all such arcana that exist in the compass of our own sphere, but has also traversed immensity, and observed all that are within its range? that has scaled the loftiest height of Deity, and at the same time been present wherever Deity is, knowing all things that are, and all

things that can be, as they are known to the Deity? Let him at once stand forth; and, whether he succeed or fail in proving his claim to have or to be what he pretends, the result is alike propitious to our plea—if he succeed, he is himself an instance of the possibility which he denies, and if he fail, what becomes of his arrogant and impious boast?" pp. 93, 94.

## BRIEF NOTICES.

*The Life and Times of Selina, Countess of Huntingdon. By a Member of the Noble Houses of Huntingdon and Ferrers. Vol. I. London: 8vo. pp. 489. Price 10s. 6d. Cloth.*

The value of this work does not consist so much in the personal history of Lady Huntingdon, though that is instructive, as in the light which is thrown on the character and movements of those who were the chief instruments of the revival of religion in this country during the eighteenth century. Her intimacy with Watts, Doddridge, Whitefield, Ingham, Romaine, Berridge, the Wesleys, and indeed all the eminent evangelists of her day,—the access which the compiler has had to their letters to her, and her letters to them,—and the single-mindedness with which he has applied himself to his task, have combined to render the volume a treasury of authentic information. The high rank of the illustrious lady, and her consequent acquaintance with the nobility and political personages of her times, have caused it to abound also with references to a circle to which evangelical biography does not usually lead us. There has been no effort to adorn the narrative, and it does not always exhibit the legitimate tact of a skilful writer; but the apparent fidelity and simplicity of intention that pervade it fully compensate for any want of attractiveness in the style.

*Floreston: or the New Lord of the Manor. A Tale of Humanity, comprising the History of a Rural Revolution from Vice and Misery to Virtue and Happiness. Dedicated to the Landed Proprietors of the United Kingdom. London: post 8vo. pp. 394. Price 9s. Cloth.*

Though the style in which this work is written is burlesque, and many of the plans which it eulogizes are utopian, its chief design is good and important. It advocates earnestly the interests of the poor, exposes the impolicy and heartlessness of the systematic oppression under which they suffer, and shows, that "landed gentlemen and magistrates have duties to discharge, and objects

demanding their serious regard, in these sceptical and unsettled times, very different from game qualifications and certificates, treadmills and prison discipline." The miserable working of harsh measures, and the perils to which the frame-work of society is at this moment exposed, are present to the author's mind throughout; and the tale is intended to show that kindness, constantly and judiciously exercised, would soon renovate our social condition, and turn the wretched village into a paradise. Unhappily, the writer's theological system does not regard men as universally depraved and guilty; and, while he pants for some more elevated social state than reason and humanity have yet developed, his mental vision has not reached the origin of the evil, or the source of the remedy. We expect bright scenes, somewhat similar to those which he anticipates; but we expect them as the result of principles which were of old "to the Jews a stumbling-block, and to the Greeks foolishness," and which he apparently overlooks when he contemplates Christianity. The suggestion will perhaps provoke his smile, but we own that we look for the immense improvement in our social condition which is needed, from the prevalence among all classes of a lively faith in Christ as crucified for sinners, a faith which when it is genuine renews the hearts of its possessors, and constrains them to evince His benevolent and self-denying spirit, and in obedience to His authority to do good "even to the unthankful and to the evil."

*Christian Missions: comprising an account of the Moral State of the World. In two Parts, with an Appendix. By DAVID THOMPSON. With an Introductory Address, by the Rev. JOHN BIRT, Manchester. Glasgow: 24mo. pp. 318.*

In the four first chapters of this work the author describes the moral state of the four quarters of the globe. He then proceeds to show that Christian Missions are necessary; that it is the duty and privilege of Christians to support them; and that their past successes,



their present prospects, and the divine promises, encourage perseverance. He points out the chief obstacles which impede their progress, and concludes by urging the disciples of Christ to discharge their duty towards God and the heathen. The work exhibits diligence and good feeling, and contains much information which the advocates of efforts to promote the spread of the gospel will be glad to see comprised in one volume, and which those who are not interested in such efforts would do well to read and consider.

*The Middle Ages of England; or, English History, from the Norman Conquest, A.D. 1066, to the Death of Richard III. A.D. 1485.* London: 24mo. pp. 352. Price 2s. 6d. Cloth.

The adoption of this work as a class-book, in lieu of the common histories referring to the same period, will give to any school a powerful claim to the patronage of parents. It is the most successful attempt that we have yet seen to teach secular history on Christian principles; and it gives in a small compass a large mass of interesting matter which has been generally omitted in works of the same nature. The Religious Tract Society has done nothing the tendency of which to advance the best interests of the community has been more decided than the publication of this cheap and well-illustrated volume.

*The Listener in Oxford. By the Author of "Christ our Example," "The Listener," &c. &c.* London: foolscap 8vo. pp. 182. Price 3s. 6d. Cloth.

The listener is a lady; and the subjects on which she reports are those on which the Evangelical adherents of the church of England differ from the writers of the Oxford 'Tracts for the Times.' She thinks, that "it is not the least painful circumstance attending the high and arrogant pretensions of a mere party in the church, that her best defenders have been obliged to suspend their conflict with the demagogues of voluntarism, and do battle with the autocrats of high-church authority." We cannot sympathize with her sorrow, the new occupation of those "who love their mother-church the best" being in our judgment more conducive to the interests of the community than the old one; but we can participate in some of her joys. We quite agree in the opinion which she expresses when she says, "I have been told that some parents have removed their sons from Oxford, on account of the epidemic there. I know not if it is so; and I know not who they are; but, if it be true, I think God has endowed those parents with no common wisdom."

*Services at the Centenary Celebration of Whitefield's Apostolic Labours, held in the Tabernacle, Moorfields, May 21st, 1839. With Introductory Observations on Open-air Preach-*

*ing. Edited by JOHN CAMPBELL. Published for the benefit of the London Christian Instruction Society.* London: 12mo. pp. 118. Price 1s. 6d.

A century having elapsed since the commencement of Whitefield's energetic ministerial career, the fruits of which have proved so unprecedently abundant, a series of commemorative services were held on the 21st of May, in which eminent men of several denominations engaged. We are glad to see the addresses which they delivered in print; they were well suited to the occasion, and will exercise a salutary influence, we doubt not, throughout the land. The volume contains a Discourse on "the Character and Labours of Apollos, illustrated by those of Whitefield," by Mr. Campbell; one on "the Genius and Labours of Whitefield," by Dr. Cox; one on "the Past and Present State of Religion in England," by Mr. Blackburn; one on "the Propriety, Duty, and Necessity of Open-air Preaching," by Mr. Young; and three able speeches by Sir Culling Eardley Smith, Mr. Ely, and Dr. Bennett.

*Motives to the Study of Biblical Literature, in a course of Introductory Lectures. By WILLIAM GOODHUGH, Author of the Critical Examination of Bellamy's Translation of the Bible, in the Quarterly Review, &c.* London: post 8vo. pp. 339. Price 10s. 6d. cloth.

Much useful information respecting the original texts, the ancient versions, various readings, Jewish antiquities, and kindred subjects, may be found in this volume; the value of which is, however, very much lessened by the general omission of reference to the authorities from which the Lecturer's statements are derived. The cultivation of that species of knowledge to which it directs the reader's attention is highly desirable, and, as an introductory work, it deserves acceptance.

*The Book of Private Devotions; containing a Collection of the most valuable early Devotions of the Reformers and their Successors in the English Church. Being the Testimony of the Reformers in their Prayers. Edited by the Rev. E. BICKERSTETH, Rector of Watton, Herts.* London: 16mo. pp. 431. Price 5s. Cloth.

These prayers are taken principally from the writings of Cranmer, Bacon, Bradford, Andrews, Kenn, and Taylor: a few, intended for special occasions, are from the pen of the editor. They will probably be more acceptable to pious members of the established church than to others; but neither the prayers themselves, nor the remarks which are interspersed are of a sectarian character. If studied by young men who have recently entered on the ministry, and who feel it difficult to maintain a suitable variety in their public devotions, they will suggest to them many pertinent topics and turns of thought.

*Early Religion enforced by Anecdotes and Narratives representing its Importance and Excellence.* By J. G. PIKE, Author of "*Persuasive to Early Piety*." Derby: 12mo. pp. 342. Price 2s. 6d.

A great number of pointed anecdotes, many of them new to the British public, will be found in this volume, arranged under the following heads:—Illustrations of man's danger and ruin—illustrations of the nature of religion and of the Saviour's love—the dreadful consequences of delay, and the advantages of decision in religion—decision in religion—cautions against delusive hopes—the advantages of religion—the evils and miseries of irreligion—the comforts of religion, and the terrors of irreligion in the day of death.

*Association, or the Progress of Feeling.* By the Rev. GEORGE GARIOCH, A.M. Minister of Meldrum. Edinburgh: 8vo. pp. 156. Price 3s. 6d.

Blank verse is certainly not the most alluring medium of poetic effusions, nor is this the best blank verse we have read. It is too often clogged by epithets, and obscured by transpositions, increasing, but not repaying the toil of the reader. It may be true, that rhyme often sacrifices the sense to the sound, but it is equally true that jingling sounds sometimes enable us to forget or forgive the absence of thought. But when the merit of a poem rests exclusively on its sentiment, without the aids of diction and ornament, it must be very transcendent indeed, or else it will appear naked, though tolerably well-clad, and pompously turgid, though merely making an effort to sustain its proper dignity. The design of the author and the tendency of his work are however good. The sentiments are thoroughly evangelical, and the feeling is devout.

*Seals of the Covenant opened: or, the Sacraments of the Church considered in their connexion with the great Doctrines of the Gospel.* By JAMES J. CUMMINS. London: 32mo. pp. 259. Price 2s. 6d. cloth.

The principal design of this work is to caution the reader against reliance on outward ceremonies, and to direct his attention to the fundamental truths of the gospel. The author being strongly attached to the rites and formularies of the established church, there are parts of the volume of which we cannot approve; but it exhibits much Christian simplicity, and contains some very pleasing hymns, of which we have given specimens in an earlier page.

*The Convalescent. Twelve Letters on Recovery from Sickness.* By MRS. GILBERT, Author of "*Hymns for Infant Schools*," "*Original Anniversary Hymns for Sunday Schools*," "*Hymns for Infant Minds*," &c. London: 16mo. pp. 120. Price 4s. Silk.

Judicious counsels, adapted to the case of one who has just risen from a bed of sickness,

but has not given evidence of a change of heart, are contained in this little volume, which, by its gracefulness of style, and external elegance, is peculiarly adapted to the gentler classes of society.

*The Kingdom of Christ: a Sermon preached at the Baptist Union Meeting, held at Ruhue, Aug. 5, 1838.* By JOHN YOUNG, Baptist Missionary. Belfast: 8vo. pp. 19.

Situated as he is in the midst of contending parties, each of whom claims to be the true army of Messiah, and to be fighting his battles, the preacher has done well to set before his neighbours the principles of our spiritual warfare. Whatever may have been the case formerly, we hope that now all the agents of the Baptist Irish Society are prepared to take their stand firmly on the New Testament, and to vindicate the simplicity that is in Christ against the hostile bands who desire to supersede it by systems of worldly policy.

*Religious Parties in England: their Principles, History, and Present Duty.* By ROBERT VAUGHAN, D.D. Professor of Ancient and Modern History in University College, London. Second Edition. 8vo. pp. 186. Price 5s. Cloth.

Our recommendation of the first edition of this work we can now reiterate with increased emphasis. It is enlarged, and greatly improved, and comprises much sound practical wisdom combined with historical information which ought to be in the hands of all our young people, male and female.

*Domestic Discipline: the Duties and Responsibilities of the Domestic Relations.* By HENRY FORSTER BURDER, D.D. London: 32mo. pp. 154. Price 1s. 6d.

In this neat little volume the respective duties of husbands and wives, parents and children, masters and servants, are judiciously enforced.

*Circular Letters from the Baptist Associations, 1839.*

BUCKINGHAMSHIRE. On Justification. By H. G. Grainger. GLAMORGANSHIRE. On Personal Religion. By J. Edmunds. LANCASHIRE and CHESHIRE. On the obligations of Christians to preserve and to promote the sanctity of the Christian Sabbath. By C. M. Birrell. LINCOLNSHIRE. On Christian activity. By J. Craps. MONMOUTHSHIRE. On the necessity of home missionary exertions. By J. Edwards. NORTHAMPTONSHIRE. On the personal responsibility of the members of Christian churches. WESTERN. On the nature and privileges of church fellowship. By G. H. Davis. WEST RIDING OF YORKSHIRE. On the History of the Yorkshire and Lancashire Association. By C. Larom.

The letters from the other Associations have not yet come to hand.



*The Pictorial History of Palestine.* By the Editor of "The Pictorial Bible." Part II. London: Imperial 8vo. pp. 56.

The publishers of this valuable work, Messrs. Knight and Company, have politely afforded us the means of laying before our readers a specimen of its pictorial embellishments. The subjoined engraving is illustrative of scenes frequently brought before our

notice in the Old Testament, comprising an oriental Well, with Camels, and Women fetching water. It is promised, that the engravings generally in this work shall be "representations of actual scenery, costume, manners, monuments, and objects of natural history,—in some instances combined into a picture or group, but never exhibiting any thing merely fanciful."



#### RECENT PUBLICATIONS

##### Approved.

*Essays on Romanism.* By the Author of "Essays on the Church." London: 16mo. pp. 487. Price 5s.

*Answer to Mr. Lucas' Reasons for becoming a Roman Catholic.* By GUIDO SORELLI, of Florence, the converted Roman Catholic. London: 16mo. pp. 46. Price 2s.

*The Domestic Altar; or, Prayers for the Use of Families, for One Month.* By EBENEZER TEMPLE, Rochford, Essex. London: 24mo. pp. 200. Price 3s. 6d.

*Means and Ends; or Self-training.* By C. M. SEDGWICK, Author of "Redwood," "Hope Leslie," "Poor Rich Man," &c. London: 12mo. pp. 273. Price 3s. 6d.

*A Memoir of Edward Foster Brady, late Superintendent of Croydon School.* Consisting chiefly of Extracts from his Letters and Journal. London: 16mo. pp. 166.

*The Millennium a Spiritual State, not a Personal Reign.* By JOHN JEFFERSON. London: 12mo. pp. 89. Price 1s. 6d.

*Ward's Library of Standard Divinity.* The Nature and Glory of the Gospel of Jesus Christ; the Nature and Consequences of Spiritual Blindness; and the Nature and Effects of Divine Illumination. By JOSEPH BELLAMY, D.D. Minister of the Gospel at Bethlehem, in New England. Reprinted from the edition of 1762. London: 8vo. pp. 80. Price 1s. 8d.

*The Little People's Portrait; or Dew-Drops for Early Flowerets.* By MISS G. M. STERNE, Authoress of "Tales for an English Home," &c. &c. London: 16mo. square, pp. 128. Price 2s. 6d.

*The Constitution and Order of a Gospel Church considered.* By J. FAWCETT, A.M. A new edition, reprinted from that of 1798; with a recommendatory preface by W. Allcott. London: 12mo. pp. 71.

*Glory Departed: being an Address to British Churches.* By a Missionary. Glasgow: 12mo. pp. 33. Price 6d.

*An Address to his Pupils, on separating for the Midsummer Vacation.* By GEO. M. GILBERT, Eden Grove School, Holloway. London: pp. 43.

*The True Dignity of Human Nature, or Man viewed in Relation to Immortality.* By WILLIAM DAVIS, Minister of the Croft Chapel, Hastings. Second Edition corrected. London: 16mo. pp. 199.

## INTELLIGENCE.

## AMERICA.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

This promising institution, which originated in the adoption of exclusive principles by the American Bible Society, in reference to Baptist translations, held its second annual meeting on the 22nd of April, 1839, in Philadelphia.

An hour was spent in religious exercises; after which the president, the Rev. S. H. Cone, of New York, took the chair, and delivered an animating address, from which we have the pleasure to extract the following paragraphs:

"Beloved Friends and Fellow-labourers in the Lord:—

"A review of the gracious dealings of Divine Providence, in reference to the operations of the American and Foreign Bible Society, is calculated to excite emotions of the liveliest gratitude. With but one agent, our indefatigable brother Maclay, the receipts of the treasurer for the current year have furnished a gratifying proof of the estimation in which the Society continues to be held by the Baptists of the United States, and a pleasing presage that still more liberal supplies may be confidently anticipated, as new facilities are presented to expend them judiciously.

"The desire to give to the nations pure versions of the sacred Scriptures, and the assured conviction that this important object could be obtained more perfectly, and to a much wider extent by a distinct Bible organization, first induced the establishment of this institution. At the close of a year's successful operation, the character of the enterprise was submitted to a convention of brethren conspicuous alike for numbers, and piety, and talent, assembled two years since within these walls; and, after three days spent in animated discussion, and prayerful deliberation, that convention sanctioned, with singular unanimity and fervour, the propriety and expediency of the measure. In the exercise of Christian courtesy, the many yielded to the wishes of a few, and the efforts of your Board of Managers were limited, during the succeeding year, to the circulation of the Word of God in foreign tongues. At the last anniversary this feature of the constitution was obliterated by the unanimous vote of the Society, and to our original motto—*THE BIBLE TRANSLATED*, we were permitted to add—*THE FIELD IS THE WORLD!* The debatable ground being thus happily passed over,

we had only to commend ourselves, in humble reliance upon Almighty God, to the work evidently set before us.

"As Americans and as Baptists, we have from the beginning felt the claims of our country, and at the earliest practicable period commenced arrangements to furnish an adequate supply of the commonly received version; and we trust we shall be enabled to execute this part of our duty in a manner creditable to the Society, and entirely satisfactory to our auxiliaries and patrons.

"Under existing circumstances, however, it is manifest that our resources and energies must be mainly employed in printing and circulating translations made by Baptist missionaries, in heathen lands. From us they expect the requisite aid, and indeed they have almost ceased to look for it from any other quarter. Their appeals are of the most thrilling nature, and cannot fail to provoke the liberality of many who pray—'Thy kingdom come!'

"Brother Thomas, of Calcutta, in a recent communication to Mr. Dyer, remarks—'In the great work of giving the Word of God to the world, our press is now highly honoured. At the present moment we have going through the press, the New Testament, Psalms, and extra gospels, in the Armenian, Hindustani, Bengali, and Sanskrit, comprising altogether more than twenty thousand volumes. These versions, made by Baptist missionaries, are printed at the expense of the contributors to our translation fund, or of that generous friend of our biblical efforts, the American and Foreign Bible Society.'

"The venerable Judson, in a letter addressed to the Treasurer, after speaking of the brethren engaged in the Burmese, Peguan, Bengali, Siamese, Karen, and Shyan versions, employs the following energetic language: 'All the translators above mentioned, I know from personal acquaintance to be able, competent men, philologists, scholars, candid, upright, conscientious searchers after truth, men who would rather have their right hands cut off than knowingly pervert a single particle of the Word of God—men who are worthy the entire confidence of the Christian public. And as we are all sworn to give in our translations, to the best of our ability, the Word of God, *the whole word*, and nothing but the word, in defiance of the lady of Babylon, and all her progeny, there is no point in the whole visible creation to which we can look for support, but the American and Foreign



Bible Society. Here we stand; we cannot change our position; we must not desert our post; God help us, and you! What an appeal! He then goes on to say, 'In the preceding, I have mentioned six translations only; but every year will doubtless bring a new one. We have the Paho, the Tounge-thoo, and the Kyen, just at our door. And how many are at the doors of Bankok and Sadiya, and on the way to China, and in Great China itself, and in all Asia and unexplored Africa, and the islands of the sea, what pen is competent to set forth? The angel with the everlasting Gospel, has already poised his wing, and commenced his flight. May the prayers and the alms of the churches speed him on his glorious career through the wide world!'

From the treasurer's account it appears, that, in addition to a balance brought forward from last year of 19,078 dollars, the receipts of the year have been 24,745 dollars, and that a balance of 6,275 dollars remains in hand.

## CANADA.

### BAPTIST COLONIAL MISSION.

The following communications have been received from M. Wenham of Montreal, which, it is hoped, will aid in rousing the minds of Baptist Christians, to attend to the claims of the society, on behalf of which they are made.

As yet we have received scarcely any assistance in Canada, beyond what has been raised by the Ottaiva Baptist Association and the church here; at the same time we are supporting five students in the college, and rendering assistance to four persons, more or less engaged in missionary operations. In order to give you some information on these subjects I would mention that the report of the tutor, Dr. Davies is favourable to the character and progress of the young men, now under his care, and beg to furnish the following extracts from the letters of Messrs. Fraser, Mc Phail and Read; the first of whom writes thus from Breadalbane, dated 16th March, 1839.

"We had lately a most interesting protracted meeting of four or five days, and although the country is in a confused state and many of the men away, still the chapel was pretty full during the whole services. The church I humbly hope, has been not a little refreshed and revived; and some others impressed, and I trust converted to God. I have been a tour down the eastern borders of this county, about twenty miles distant and through a Highland settlement. Was out about a week and preached several times: some of the people are under promising impressions, and others I

trust are really converted. I was happy to see a number of them at the protracted meeting above mentioned. I made another tour with Mr. Safford of Keeseville, to the Indian lands, and the people came out in great numbers to hear. I lately spent twelve days in going through Lancaster, Godmanchester and Dundee, beyond the St. Lawrence and the Indian lands, Roxburgh and Kenyon. The attendance was good, especially in the Indian lands, when the people crowded to hear the word and I hope with good effect. They listened with the deepest attention; and some remained of their own accord, in tears, anxiously wishing to converse about the state of their souls, which led to a short but interesting prayer meeting. One or two of these young people, after all the opposition, have, I really believe, been lately called to embrace "The truth in the love of it" and I trust others are not far from the kingdom of God. Soon after coming home, I was called to attend a meeting of a few days in the rear of Chatham. The people attended singularly well for four days in succession. The impressions were promising, and one or two have professed a good hope through grace. On Sabbath morning a careless man coming to meeting, while leading his horse off the way, to allow a gentleman from your city to pass, fell dead on the road behind me. A short improvement of the solemn event seemed to impress the congregation most deeply."

Mr. Mc Phail, writing from Indian Lands, dated 23rd March, 1839, says "I shall probably remain about this place till Providence shall more fully make known the path of duty.

There has generally been a good attendance on the means of grace, wherever I have been. Some in this place seemed to be convinced about their souls' salvation, and two have given satisfactory evidence of having experienced a change of heart. May "the little one become a thousand and the small one a great nation." I visited Osgood about three weeks ago. The people in that place manifested a great anxiety for the word of life. Our meetings were sometimes protracted to a late hour. Instead of retiring after the usual benediction, they would sit down to hear if any thing more would be said: I remained with them about a week, and held a meeting every evening excepting on Saturday, and that with increasing interest. On Sunday evening the people would retire, but kept pressing on me to remain another day, at length I consented; but Monday evening added to the interest.

We were indeed in the presence of an all-searching God, for we felt our hearts naked before him. The place was awful as

"the house of God or the very gate of Heaven." For my own part my preaching seemed like a sound of words without meaning. I had neither ability nor skill to meet the real state of things. I felt the need of that wisdom that cometh from above. When taking my leave of them and inquiring individually of them concerning the state of their souls, some would say with tears in their eyes, that they were great sinners; others that they had a hard heart and knew not what to do. Two professed to have received peace of mind through the blood of the cross. The day will declare the state of the whole. The inhabitants of Osgood are an intelligent, industrious, and noble spirited people. Their country is yet new, but rapidly improving. They are extremely desirous that a pious, intelligent minister would take up his residence among them. There are none of any denomination whatever, in that place at present. They think themselves capable of supporting one without the help of any society, and I think so myself. So you see, the great want is, that of a pious, zealous, and faithful minister: without that nothing can be done. However excellent your plans may be in themselves, the whole will be defeated without preachers. O, brethren, bend your energies to this one point; and would to God that the churches would entreat the Great Head to speedily send forth those whom he has appointed to the work, for the harvest is rotting, and will perish for want of labourers.

When I consider how many thousands will inevitably and irrecoverably perish in Canada before the gospel can be given them, my soul sinks within me. Why are not the churches seeking out their most pious and talented young men, and encouraging them to take hold of the cross ere it be completely down? If they are waiting for splendid talents, I fear Canada will never be supplied, for few of these persons will be found willing to traverse these dreary wilds on foot, or be contented to live and preach in log huts. Men of robust constitution, of good common sense, without natural defects, of ardent piety and love for souls, with that degree of mental culture requisite to qualify them for the work, are such as we want; and such I believe may be found to a goodly number in our churches. Why not encourage to this, as well as to any other duty? The love of Christ towards themselves, and a perishing world, should be urged upon such as a motive to constrain them to enter upon the great work. If Christ heard their sighing in the prison house, when condemned to die, is it not the least they can do in return to lay down their life a sacrifice for him? Yea, if they had ten thousand lives, it would be too little to lay them all down for His sake. Many

young men, I know, are labouring under great anxiety to know where the path of duty lies; halting as it were between two opinions. Now prudent and wise counsel at such a time, might be of inestimable value to the church and cause of Christ. But by repeated discouragement of their senior brethren, they will be led to abandon the idea altogether, as many have done already; and at whose door does the fault lie? At almost every place where I have been, the cry is, they have no minister to preach the gospel in its native simplicity. But the cry will soon wax feeble, if it is answered with repeated neglect. Already have multitudes of the people become so dead, that they do but just know that there is such a thing as the gospel. The people here were organized into a church on the 14th of February last: two deacons have been appointed since. We attended to the administration of the Lord's Supper; it was a time of refreshing for our souls. It was the first time they attended to it as a church."

Mr. Samuel Read, writing from Markham, dated 31 January, says, "The Baptist church here has about thirty members belonging to it. They meet every Sabbath morning for worship. I have two other places where I hold meetings in the Township once in two weeks alternately. The usual attendance is as near as I can judge about fifty; when the weather is fine there are sometimes 100 in attendance in the place where the church meets. Although only as yet a licentiate, I have been obliged to assume the duties of a pastor, with the exception of administering the ordinances. The present church is not the one first established in this town of the Baptist order. The first formation of a Baptist church here, was about the year 1804 or 5, which after experiencing various trials, finally became extinct, and remained so for five years until the year 1834, when another church was organized, composed in part of a few who were formerly members of the old church. In consequence of the distracted state in which the present church has been for some time past, their Sabbath School has been discontinued for several months: I am in hope to revive it again soon. I intend also by the leave of Providence to establish one or two other schools in the other parts of the Township, where I go to preach as soon as the warm weather commences in the spring. I do not know of any Sunday school operation in the Township.

By these you will perceive that a very extensive field is open before us, inviting a moral culture, by arguments as strong as the salvation of the soul can present, while in various directions, our churches resemble sheep having no shepherd, being in a scattered and unprofitable state. While there-



fore we most sincerely rejoice to hear that thousands are not wanting when the cry proceeds from that noble field of christian enterprize, the land where Carey and others of our brethren were enabled to unfurl the banner of the cross with such extraordinary success, we cherish the conviction that the same spirit of christian benevolence, will in due time regard the necessitous condition of those who can offer the claim of kinsmen according to the flesh.

-Your Committee cannot be otherwise than aware that every other denomination has put forth its efforts for Canada. The churches of England and Scotland as well as the Congregational Society, have been for some years sending out their different ministers, their exact number I cannot state, but believe the last named Association has sent out more than twelve : excuse us then in saying that we experience a very humiliating sensation when comparing the exertions made by these different bodies of Christians, with the absence of a similar energy on the part of our own. We trust that the spirit which dwelt in the breasts of those men who conceived the idea of evangelizing India, and giving circulation to the word of God only limited by the extent of the known world, has not left that body of Christians to whom they belonged, and we feel assured that a calm consideration of the necessity and claims of Canada, will not fail to produce an exertion, an energy, and a liberality, in some measure commensurate with its wants. We are looking to you for help, and cannot allow the thought of disappointment. We need some devoted men, three especially, who would be qualified to undertake the charge of separate churches, in Montreal, Kingston, and Toronto, while at the same time, in the case of the two last mentioned places, it would be necessary that for the first few years they should be able to rely on your Society for support in case of necessity.

## EUROPEAN CONTINENT.

### PERSECUTION IN PRUSSIA.

At the Centenary Celebration recently held in the Tabernacle, Moorfields, Sir Culling Eardley Smith mentioned the following afflictive facts. They are not all as new to the readers of the Baptist Magazine as to the worthy baronet, as several references to the subject may be found in our last year's volume ; but it is desirable that public attention should be called to them more fully than it hitherto has been, and therefore we give them in his words.

"It is a remarkable coincidence to which I have been requested to allude, that, as I am informed, at the present time, efforts are being made in a continental country, not dis-

similar in their erratic character to those of Whitefield, but which are meeting with a less happy result. It is generally believed in England, that in the dominions of the king of Prussia, great liberty of conscience is preserved, and that opportunities are afforded to all, to worship God as they please. Such was the impression on my mind, till within the last fortnight ; but I grieve to learn that the king of Prussia requires that those who worship God in his country should adopt themselves to a system he has devised for them. Till recently, the Protestants in Prussia were divided into the Lutheran and Calvinistic bodies. The king of Prussia has undertaken the task of combining them into one body, and has compiled a Liturgy for both, or rather for that one body. He has taken upon himself the appointment of ministers in each locality, and he claims from all to be recognized as head of the church in his own dominions. I need not tell you, that among faithful protestants there will ever be found many to protest against such a procedure. Many have been found in Silesia. Those who were by this means expelled from the national edifices, had recourse to private houses ; they have there been followed by persecution, and a large number of them are emigrating to South Australia. At the moment I am addressing you, I am told that there are between two and three hundred christians, constituting one congregation, who are waiting at Hamburg, till funds can be raised to charter a vessel to convey them to South Australia. I am told too, there are 10,000 persons who are affected by this innovation, and the measures which have followed it. It will not, I trust, be considered inappropriate, while we are thanking God for what he has done in our own country, to ask you to extend you sympathy to Prussia. I hope that an opportunity will be offered at a future time to British Protestants, to testify their sympathy with those fellow christians in Germany who are expatriated for conscience' sake."

Dr. Bennett subsequently referred to the same facts in the following terms : "You, Sir Culling, have mentioned a circumstance concerning Prussia, which I can confirm ; and I tell my brother ministers, that they ought to value their religious liberty, and to show they value it, by using it. Two German doctors having been placed under my instruction by the Missionary Society, I naturally asked them, in the course of our studies, how they employed their sabbaths. They replied, 'We are assisting Mr. Cavel, a Prussian minister.' That led me inquire about this gentleman. He was one of those who had consented to the king of Prussia's compound church made up of Lutherans and Calvinists ; but his own flock would

not conform, and they were persecuted and imprisoned. What was the consequence. He, like a noble-minded man, said, "what though I can comply? can I suffer my poor flock, for professing those principles which I have taught them, and adhering to them perhaps more firmly than I have done, to be imprisoned, and I take no share with them? no, never; I must cast in my lot with them, now that they are persecuted." And so he did; he quitted his living in the king's church, cast in his lot with the persecuted few, and then he was persecuted like them, and was obliged to quit the country. He was then in London, labouring among the German sugar bakers in the eastern part of the metropolis, and my two missionaries elect were assisting him. He was waiting for his flock, a ship-load of them, that were coming here, in order to go to South Australia; thus depriving the king of Prussia of his industrious subjects, bearing them away to our colonies, and thus enriching them, encreasing the value of every acre of land, wherever these men settle. They will bear with them too, that love of religious liberty which men learn to cherish when the powers of the earth attempt to wrest it from them."

#### NEW CHAPELS.

##### RHAYADER.

Rhayader, in the county of Radnor, is a town of considerable magnitude, and of great thoroughfare. A Baptist Chapel has been lately built in this place, through the zeal of the Rev. W. Jenkins of Dolue. It was opened for divine worship on the 10th and 11th days of April last, when sermons were preached by the Rev. Messrs Edwards, Williams, Lewis, Blackmore, Morgan, Price, and Thomas. The ground on which the Chapel stands was kindly given them by a gentleman in the neighbourhood, a member of the Established Church. And to meet the expense of the erection, several handsome subscriptions have been obtained from other gentlemen in the county. But there remains a debt of one hundred and fifty pounds, for which the Rev. W. Jenkins and Mr. Evan Powell are responsible. This is a heavy burden, for these two individuals to bear. It is therefore hoped that the friends of religion will readily and speedily assist in the removal of the debt. The Chapel is conveyed in trust for the use of the Baptist denomination. The services held in it are conducted in English.

##### BAGSHOT, SURREY.

On Thursday, June 13, 1839, the Baptist Chapel at Bagshot (having been enlarged,) was reopened for divine worship. Three sermons were preached on the occasion, by Mr. J. Cox of Woolwich, Mr. Curtis of

Homerton, and Mr. G. Woodrow of Wokingham. The brethren, James, Potter, and Davis (Indep.) engaged in the devotional services of the day.

#### NEW CHURCHES.

##### BAGLAND, GLAMORGANSHIRE.

On Thursday, the 30th of May, twenty-three members of the Baptist Church at Aberavon received their letter of dismission, and formed themselves into a distinct Church at Bagland, near Neath. At the same time, the Rev. W. Bowen was ordained, by the imposition of hands and prayer, to the pastoral office over them; and two of the brethren were ordained deacons at the same time. The following ministers officiated on the occasion, Messrs. J. Morris, and D. Thomas, Aberavon: T. Jones, Neath: D. Davis, Swansea: and J. James, Bridgend.

##### RISELY, BEDS.

July 2nd. Mr. Flanders, a young man who had been sent into the ministry by the church at Little Staughton, and who had preached at Risely with evident success, was ordained pastor of a little church which was formed in that village last February. Mr. Robinson of Staughton addressed the minister, and Mr. Murrell of St. Neots the church. The other services of the day were conducted by Messrs. Whiting of Bythorne, Hinds of Blunham, Whittemore of Rushden, and other neighbouring ministers.

##### RHYMNEY, MONMOUTHSHIRE.

On Sunday, July 6th, an English Baptist Church was formed at Rhydney. The service commenced in the afternoon, at two o'clock, when the Rev.—Roberts, from North Wales read and prayed, and the Rev. J. Roberts, of Tredegar, delivered a discourse on the constitution of a christian church. The brethren who had been chosen by this infant society to administer its temporal affairs, and the Rev. W. Evans, whom they had invited to become their pastor, were then set apart to their respective offices by solemn prayer, and were addressed by the Rev. D. Jones, Carmarthen, from 1 Tim. iii. 13. In the evening, at six, the Rev. T. Evans, preached in English from Eph. iii. 15; and the Rev. M. James, in Welsh from Col. iii. 2. On the following day, a neat and commodious place of worship was opened for the use of this newly-formed church. Sermons were preached on the occasion by the Rev. T. Davis, of Merthyr, Rev. E. Oliver, of Penycæ, Rev. T. Roberts, of Liverpool, Rev. D. Jones, of Carmarthen, and the Rev. J. Roberts, of Tredegar. The services were well attended and deeply interesting.



ORDINATION.

EASTCOTE, NORTHAMPTONSHIRE.

On Wednesday, June 5th, the public settlement of the Rev. W. Chamberlain, took place over the infant church in this village. The Rev. J. Jorwell, of Bugbrook, read the Scriptures and prayed; the Rev. R. Tunley, of Northampton, explained the nature of a Christian church; Rev. G. Jayne, of Roade, asked the questions; Rev. J. Barker, of Towcester, presented the ordination prayer; Rev. F. Wheeler, of Moulton, delivered the charge; Rev. T. Marriott, of Milton, concluded. In the evening, Rev. T. Crate, of Kissingbury, prayed; Rev. W. Gray, of Northampton, addressed the people, and concluded the interesting services of the day with prayer.

BERKELY, GLOUCESTERSHIRE.

On Tuesday 25th June, Mr. L. L. Hurdall, late of Cheshunt college, was ordained over the Union church meeting in Union Chapel, Berkely. The Rev. E. Jones, of Rodboro', delivered the introductory discourse; the Rev. D. Nomos, of Wootten-under-edge, asked the usual questions; the Rev. W. Lucy, of Bristol, offered up the ordination prayer; the Rev. T. Winter, of Bristol, delivered the charge, from 2 Cor. vi. 3; and the Rev. M. Gregory, of Hope Chapel, Clifton, addressed the church from Acts ix. 31; the devotional parts of the service were conducted by W. Dove, and W. J. Cross, of Thornbury, J. Watts, of Wootten-under-edge; T. Shakespear, of Hillsley; T. Webb, of Uley; and J. Maund, of Stonehouse. The attendance on the occasion was numerous, and the engagements of the day excited the liveliest interest. This infant cause was commenced by the ministers of the two denominations resident in the neighbourhood, some few years since. They have had the satisfaction to witness the success of their efforts in the erection of a chapel, the formation of a church, and the settlement of a pastor, with the assembling of a respectable, and pretty numerous congregation. Mr. H's prospects of usefulness are highly cheering. May the God of all grace send abundant prosperity.

ROYAL LEAMINGTON.

The Rev. Octavius Winslow, M.A., late of New York, has accepted the invitation of the Baptist church and congregation, Warwick street, Royal Leamington, and entered on his pastoral labours the 2nd Sunday in June.

NEWBURY.

The Rev. J. B. Pike, having resigned his pastoral charge at Boston, has accepted a unanimous invitation to settle over the Baptist church at Newbury, and commenced his stated labours there on the second Sabbath in July. Previously to his removal from Boston, his friends presented him with the Works of the late Rev. R. Hall, and the Pictorial Bible, elegantly bound, as a token of their esteem for his character and services.

DOVER.

The Rev. J. P. Hewlett, of Knightsbridge, has accepted a unanimous invitation to take the pastoral charge of the newly formed church, Military Road, Dover.

SWANSEA.

The Rev. C. Thompson has accepted a unanimous invitation to the pastoral office over the Baptist church, York place, Swansea, lately under the care of the Rev. R. Roff, now of Cambridge.

MISCELLANEA.

HALF-YEARLY DISTRIBUTION OF PROFITS.

At the last meeting of the Proprietors of the Baptist Magazine, the following sums were voted to the Widows of Baptist ministers, whose initials are subjoined.

Recommended by		
M. S.....	Dyer and Steane.....	£4 0 0
S. S.....	Pritchard and Bowes ....	4 0 0
M. C.....	C. E. Birt .....	4 0 0
J. F.....	J. B. Cox.....	4 0 0
R. E.....	Wm. Jenkins, D. Jarman ..	3 0 0
A. E.....	George Thomas .....	3 0 0
S. W.....	John Edwards, J. M. Soule ..	4 0 0
M. V.....	W. Gray, Geo. Jayne.....	4 0 0
H. H.....	W. Suddlaw.....	3 0 0
J. F.....	H. Jones, E. Evans.....	3 0 0
E. E.....	T. S. Crisp, Thos Roberts ..	4 0 0
M. T.....	B. Thomas, Enoch Price... ..	3 0 0

STEPNEY COLLEGE.

On Friday Evening, June 28th, the Annual Meeting of Stepney College was held at the King's Head Tavern, Poultry. The Treasurer, W. B. Gurney, Esq., in the chair. During the last year, twenty-six students have enjoyed the benefits of the institution; and the reports of the tutors as to their conduct, and those of the examiners as to their attainments in the several departments of learning to which they had applied themselves, were exceedingly gratifying. The enlargement of the College which was announced in our pages during the last year as begun, has been for some months completed; and we are happy to add, owing to the laudable exertions of several of the ministers educated at Stepney, the whole cost of it

has been discharged. Two of its late students are at this moment as missionaries on their voyage to remote parts of the world; the Rev. Francis Tucker, B.A., to Calcutta, and the Rev. E. Francis, to Jamaica. The College term of three of the young men expires with the present session—Mr. Morgan, Mr. Spurgeon, and Mr. Thomas Burditt.

### RECENT DEATHS.

REV. JOSEPH PARSONS.

Died, on the 23rd of May, in the prime of life, the Rev. Joseph Parsons, pastor of the small Baptist church, at Bourton, Dorsetshire. The great modesty by which this worthy minister of Christ was distinguished, prevented his being known beyond a limited circle, but by those who did know him, his memory will be held in high and deserved estimation. Consumption was the disease which cut short his days; and so long since as the ordination of his near relative Mr. George Parsons, at Frome, as a missionary to Calcutta, it appeared too evident that his work on earth was nearly done. Blessed are the dead that die in the Lord!

REV. EDMUND CLARKE.

We have sustained a loss by the removal of a brother, whose kindness of heart, simplicity of purpose, and systematic devotedness to the Master's service, endeared him to his friends, and adapted him for eminent usefulness. The impaired state of his health compelled Mr. Clarke to resign his office as pastor of the Baptist church at Truro several years ago; but his continued desire to promote the interests of the Re-

deemer's kingdom has been evinced in various ways, and among others in occasional contributions to this magazine. He died after a short illness on the 8th of July, aged 42. The article from his pen in an earlier part of this number, and one which is to follow it next month, will be read with additional interest in consequence of his decease, and the following note which the editor received with them, and which was intended to be private, may increase that interest and furnish a pleasing illustration of his mental habits:

"Truro, April 27th, 1839.

"My dear brother,

"Do not be frightened by three or four papers at once. They have been written some time, and I have waited for an opportunity of sending them together, as the three longest are connected; and my health has of late been so uncertain that were I to send a first paper alone, the second might not be forwarded in time. When I read the paper by Dr. Cox, it occurred to me, that one on "Sleepy ministers" might be not unsuitable; but on further consideration I thought, in that form, the remarks made might seem invidious. To obviate this, the present form was adopted, and the two other papers added. I hope they will, in some measure, meet the desire for practical and experimental articles mentioned in your last preface. I am truly glad to find that your efforts to improve the magazine have been so successful. May they be yet more extensively blest! With kind regards to Mrs. G. and friends,

I remain, my dear brother,

Your's affectionately,

EDMUND CLARKE.

## CORRESPONDENCE.

ON STUDENTS FOR THE MINISTRY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The annual meeting of the friends of the Bristol Education Society was held in Broadmead vestry, on Thursday June 13th, and the gentlemen present, with many others, assembled afterwards at dinner in the lecture-room of the Academy in Stoke's Croft. The text chosen by Rev. J. J. Davis, of Tottenham, as the basis of the faithful and affectionate address delivered by him in the forenoon, was Matthew v. 9. On the preceding Tuesday, the students were examined by several gentlemen who have favoured the Society with their services on former years. Their reports on this occasion, are, I am happy to state, highly commendatory of the diligence and

progress of the students, in general, in their literary course; and, added to the information given by the general Committee, in their Report, of the very satisfactory state of the house throughout the session, could not fail to impart peculiar gratification. The pleasure felt at the meeting was enhanced by the numerous and substantial proofs given, since the last annual meeting, of cordial regard for the institution, by those contributors who have generously raised their subscriptions to £5 per annum, and by others who have given very large donations; so that by their liberality, while the regular income of the Society is augmented, the Committee have been enabled to sweep off a long-standing sum of £250 due to the treasurer, and also to replace in the funds the sum of £300, which they were com-



pelled, a few years ago, very reluctantly to sell out. To all those friends who have rendered us this kind and efficient aid, we present our most hearty thanks. There were sixteen students in the house during the last session, of whom four have terminated their course of studies, and one is about to spend some sessions in Scotland. Six additional students will enter at the commencement of next session.

The attention of the gentlemen after dinner was slightly directed to a subject which, from its importance, I beg to present to the notice of your readers, namely, the desirableness, perhaps I might say the necessity, in the present day, of furnishing our academies with a larger number of young men from among the well-educated classes of society. It will not be questioned, with regard to many of those who become students in our institutions, that their opportunities of study have been limited, while the circumstances of some have been very unfavourable to literary cultivation. The consequent deficiency in previous attainments must therefore occasionally operate as a painful hinderance to study, rendering the labour harassing, sometimes proving injurious to health, and often requiring a great degree of conscientiousness and determination to enable the student to persevere. With the most diligent exertions the result cannot fail to be sometimes discouraging, less being accomplished than was hoped and expected; especially if a regular course of study has commenced, as it frequently must, at an age in which the faculties are not in the best state for entering on and advancing in such a course. The consequence is, that the funds of our seminaries are in some cases expended inefficiently. But it is of more importance to notice the bearing which this lack of previous education has upon the respectability of our ministers and churches, in other words, on the estimation in which they are likely to be held in society at large. As long as this deficiency exists, the general standing of Baptist ministers in society will be lower than it should be. Our churches at the same time are without the inducement which they would have, if our academies were more commonly furnished with students previously well-educated, to exert themselves in procuring, as pastors, men qualified, by their acquisitions as well as their talents, to give weight and influence to the Christian societies over which they may be placed. It is desirable that our churches should be disposed to seek such men more generally. It would be likely to be so, could young men thus accomplished be obtained more easily and in greater numbers.

I make not these remarks as reflecting, in the slightest degree, on the character of

students in the Baptist academies. Instead of this I can bear testimony, and I do so with much pleasure, to the good abilities and great worth belonging to them generally; and I consider it a matter of much thankfulness that our churches are furnished with a body of such able and faithful labourers, workmen who need not to be ashamed. A blight would rest on our academies and churches, should the ministry begin to be sought among us from secular motives, or if zeal for literature should place out of sight the necessity of ardent piety in all who seek so holy a calling. But it is surely unnecessary to attempt to show that such an evil is not likely to arise from the union of sound learning and genuine godliness in candidates for an office, which must often require the one, as well as the other; nor is it difficult, perhaps, to perceive that the ministry is not less likely to be occasionally sought as a livelihood, when the majority of our students are from among those whose means of instruction in early years are scanty, than it would be if the better educated were induced in greater numbers to devote themselves to this work. It is to be wished that there were nothing in the ministry to induce pious young persons favoured with the advantages of a good early education to look upon it as less eligible than other callings, in which they can employ their talents, if not with the same kind of usefulness, yet more advantageously to themselves, and perhaps in their opinion, with more respectability. I beg therefore to propose for consideration the following inquiries. Is it fitting that this preference of other occupations to one office, confessedly a very important one, should be encouraged by parents and other guardians of youth? I would make an appeal to the wealthier members of our churches, urging them to reflect on the good which they may be instrumental in effecting by not merely allowing their sons, whom God has both disposed and fitted for ministerial labour, to enter on this work, rather than fix on employments attended with greater worldly advantages, but by encouraging them to make the necessary sacrifice. Has this subject been sufficiently considered by parents who, through the bountiful providence of God, are able thus materially to promote the cause of the Redeemer, and the welfare of our churches? Has not an early desire for the ministry been nipped in the bud in some instances, by being discountenanced or opposed on prudential grounds, as soon as it has been discovered? Are there not members of some of the more opulent families in our denomination, who would at this moment have been engaged in ministerial labours, had not parental influence been directed, in their early years,

against the bias of their minds, the inclination accompanied by the requisite qualifications for the office, but becoming inactive, and at length sinking into indifference, for want of encouragement? And may there not be, at present, some young persons who are prepared to make a sacrifice of worldly advantages, by consecrating themselves to the work of the ministry, if those to whom they look for guidance, would foster and sanction, rather than repress their desires? Is it right that the ministerial office should be viewed in the light of an inferior calling? But is it not likely to be thus regarded among the higher classes in religious society, while they leave it generally in the hands of those who are beneath them, forgetting how much it is in their power to contribute to raise it in general estimation above its present level.

These observations are not written in the spirit of complaint or animadversion, but rather for the purpose of exciting attention to a subject, too little thought of, but which I am aware, it is very difficult to bring forward in a manner which will not to some appear objectionable: they are written too with the hope that those, for whom they are specially intended, may not be unwilling to be reminded of their obligations, and with the persuasion that the chief reason, in many cases, why their responsibility in this respect is not more deeply felt is, that the subject itself is much out of sight, being seldom presented to their notice.

I am, dear Sir,

Yours respectfully,

THOS S. CRISP.

#### BAPTIST CHAPELS IN THE METROPOLIS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—It is gratifying to learn that the plan contemplated by some friends of the Baptist denomination in London, for the erection of a commodious central chapel, with convenient committee-rooms, &c., has excited a considerable interest in several parts of the country. With such a unanimity of feeling as to the desirableness of the object, it would be a matter of deep and permanent regret, if any diversity of aim on the part of those who have to carry it into effect should obstruct or nullify so good a design. The utility of such erections for the accommodation of our public meetings is obvious and acknowledged by every one; but there is another point of view in which it ought to be regarded, and to this single point I will on this occasion invite your attention, and that of your readers.

Those who are acquainted with London, know that in the city, and its immediate neighbourhood, there are thousands of young persons, of both sexes, brought hither from

all parts of the country, some for improvement in their respective occupations, and others for more permanent employment. Many of these young persons are the junior members of families connected with our country churches, either as members or as hearers; and who can picture the intense interest with which many an anxious parent commits his child to this place of peril, this mass of corrupt and corrupting society, where the restraints of parental and family influence will no more be felt; and the propensities of the heart no longer kept in check by the example and authority of those he respects and loves. The situations which most of these young persons occupy compel a residence in the heart of the city, and their close occupation through the week insensibly suggests the Sabbath as the only season for relaxation, and freeing themselves from the confinement of their daily toils. Imagine the youth, when first cast into this tempting city, on a Sabbath morning, ruminating how he shall spend the day. His Bible lies before him—his conscience tells him his duty—memory brings the exhortations and tears of a fond mother before his view; while, on the other hand, a giddy companion invites him to a party, or a country excursion, or an amusement, gilded over at first by the specious trial innocent: in such a crisis of youthful life, who can tell the importance of a prominent, a cheerful, an inviting place of worship, where the services of the sanctuary are invested with every circumstance of cheerfulness and attraction, and where the tempted youth may repel the adverse solicitation by an invitation to accompany him to a more wise and profitable employment of the sacred leisure. It must be recollected, that the persons to whom we refer, are just in the spring-time of life, with their energies at the highest pitch of excitement, and when the temptations to levity and vice present their most fascinating and fearful powers. To regard with pious and affectionate interest this large class of the community, is surely the duty of every section of the Christian church; and can it be right that we, as a denomination of Christians, present no aspect of benevolent concern for this large and influential class—that we do nothing to invite, to instruct, to warn, and that just at the eventful period when the character and habits are forming for life, when the men who are to give the tone and character to the next age are receiving their own, or are just emerging into influential spheres to be the benevolent conservators or the moral pests of society. With principles and habits so little formed, and surrounded by associates from whom the lip of scorn is often more deeply felt than the bitterness of open assault, is it likely that individuals of this



class will feel a desire to bend their way on the Sabbath to the obscure and forbidding localities which most of our metropolitan chapels occupy; and the sombre and uninviting appearance of the places when they arrive there; and can it be any tribute to the honour of Christianity, or credit to the age in which we live, to continue occupying from choice those localities into which we were driven in the days of persecution; or can it be any advantage to our cause to enforce a tribute of humility on all who come within the sphere of our example or instruction?

It is gratifying to perceive, that if the Baptist denomination has been regardless of this large class of the inhabitants of London, other denominations have not been equally remiss in their duty. It is not, if we know any thing of the working of our hearts, that we refer to their example in a spirit of envy, but to provoke to honest and praiseworthy imitation. Other denominations have found their reward in their labours. They have proved a nursery for suburban and more distant country churches. Attracted in the first instance by convenience, or a variety of external motives, many of this class have received spiritual benefit; have attached themselves to the connexion as well as the church; and, on retiring from the metropolis, as most persons do in advanced life, have fostered churches in the localities which they have chosen, and thus spread the knowledge of the truth as effectually as if they themselves had been the preachers of it. In how many instances has this been the true history of churches, especially in the neighbourhood of London; but it is a mode of operation of which, as a denomination, we have never availed ourselves, simply because we have never had an inviting central chapel, which should attract that class of men from whom such benevolent endeavours might be expected. What may have been our loss through this neglect it is impossible to say; nor is it any relief to suppose, that if we have failed in our duty, that duty has been discharged by other Christians. It has not been done by any, or by all, to any thing like to its full amount. The labours of others are only just enough to point out our duty; not to supersede our labours. If they have been useful in a few instances, still they have left the many without spiritual benefit; and no body of Christians is discharged from labouring in a field so inviting for its fruitfulness, and so beneficial in its ultimate results.

We are not insensible to the difficulties and the onerous responsibilities of such an undertaking; but, surely, if the pious, and wealthy, and benevolent portion of our denomination could be brought to estimate the

importance of such a design, it would not be permitted to sleep under cold and lethargic wishes; and when it is recollected, that not only an individual church, but the denomination itself, and what is more, the interests of religion at large, would be essentially promoted by such a step, and that it is one in which the country, as well as town, might be appealed to in its behalf, may we not hope that prompt and vigorous efforts will yet be made for its accomplishment.

Permit me, then, Mr. Editor, before I close, to ask, Is there no aged member of our denomination, who, instead of bestowing his property on thankless heirs, will do in favour of such an undertaking in his life time, and while he may witness its appropriation, what the late Mr. Taylor of Newgate Street did for the Stepney Institution, bestow such a substantial testimony of his regard for our denomination as may at once stimulate the activity of others, and guarantee the ultimate accomplishment of the design. Such an individual would do more to benefit posterity, and to extend the interests of the Redeemer's kingdom, than if he were to bestow his wealth for the relief of temporal or physical evils in any of their various and complicated forms; and, even if posthumous recollections formed any subordinate place in his motives, his name would live fresh in the memory and hearts of unborn generations, who might be benefited by his liberality, and who might meet him with their congratulations and rejoicings in a brighter and a better world.

I am, &c. J. HADDON.

A well written Letter on the same subject, signed "A Mother," contains the following remarks:—

"As the head of a rising family, worshipping in another section of the Christian church, yet retaining very early preferences for, and full persuasion of the truth of our peculiar views, I am, in common with many others, exceedingly desirous that my children should be able to set out in their christian profession amongst our own body. Yet to do so, will interfere greatly with the regularity and order which should be observed in every religious family. They may be useful and interesting christians elsewhere; but their energies are exerted, and connexions are formed, and our own denomination loses the benefit thereof.

"It was proposed at our annual meeting, to endeavour to raise the income of our Missionary Society. Think you that those members of our denomination, who through the force of circumstances have entered the circle of our Pædobaptist friends, do not throw their subscriptions and donations within the same enclosure? Assuredly they do. And though the amount may not be large, scattered as they are in these congregations, it would tell to more account if sent into its own place."

## EDITORIAL POSTSCRIPT.

When a Christian traveller falls casually into the company of a Romish priest, and a conversation on religious topics ensues, it is not uncommon for him to suppose that the unknown disputant with whom he has been talking is an infidel. The reason is that the priest has been endeavouring to undermine the foundation of the Protestant's faith, having the ulterior object of showing that it can only rest safely on the authority of the "Holy, Roman, Apostolic, and Catholic Church." A similar course is that which the writers commonly denominated the Oxford Divines are now pursuing. The design of their most recent publications is to produce a conviction that ecclesiastical authority is the only legitimate basis of Christian faith. A stranger finding a loose sheet of one of their performances might be at a loss to decide whether it belonged to the book of a Romanist or of an Infidel. The last number of the "Tracts for the Times," is thoroughly sceptical in its tendency. Setting out with the position that "if it be a good argument against the truth of the Apostolical Succession, and similar doctrines, that so little is said about them in Scripture, this is quite as good an argument against nearly all the doctrines which are held by any who is called a Christian in any sense of the word," it proceeds to enlarge on "the external difficulties of the Canon," and "the internal difficulties of the Canon," and to show that "were it not for our happy reverence for the Canon of Scripture, we should make exceptions to many things in Scripture;" and that God "has given us doctrines, which are but obscurely gathered from Scripture, and a Scripture which is but obscurely gathered from history." The leading article in the British Critic, published in July, is on "The Study of the Evidences." It occupies sixty-six pages and is elaborately written. Care is taken to avoid such assertions as might be adduced to bring home the charge of an absolute renunciation of Protestantism, and to insert detached sentences which might be brought forward in a defence of the writer. But the tendency of the whole is to decry the study of the Evidences of Christianity. Much that it says of the writings of Paley, whom it calls "the Joseph Hume of Theology" is true; much that it alleges respecting the insufficiency of external evidence to produce influential faith is important; yet the evident design of the article is to discountenance the study of the Evidences, as a part of education, and to teach that the Scriptures, and scriptural doctrines, should be received and inculcated as deriving their sanction from "the Church." It tells us that "The Roman Catholic communion, whatever else it was or did, must be allowed this praise, that it was ever distinguished as a pillar of the truth. Its awful unity seems to have preserved it from the infidel temper of recent ages, as much as from the vast apostasies of the Eastern Church. Bacon, in his Advancement of Learning, reviewing with no small exactness all present and past theology, never once notices the Evidences of Christianity as a branch of learning, either existent or desired. The Romanist, therefore, can hardly fail to think it a decisive condemnation of our system,

that, after having enjoyed our liberty for three centuries, we are now employed in proving the existence of Him after whose name we call ourselves; and have dropped so far to the rear of theology, as to make this a prominent feature in the instruction, not merely of the controversialist, not of the Church's professional advocate, but of the general student. He must think it an admission, that, severed from the Roman Communion, we have no authoritative voice in our own, and cannot put forth the Bible in the name of the English Church; and therefore are driven to make the Bible stand by itself, by a cumbrous apparatus of Evidences. He must then conclude that we have gained this harm and loss by not hearkening to the voice of Rome, and by losing from her communion." This and much more of the same kind the reviewer does not "linger to answer;" he is content to leave him who argues thus in possession of the field, unless he should be driven from it by the following single sentence: "We need not linger to answer the Romanist, who is as responsible for our separation and its consequences as we are, except to observe that his own attempt to make the Church all sufficient without the Bible is producing the same unhappy retrogression, the same scepticism, and the same necessity for laying again the first foundation of faith, as the Protestant attempt to dispense with the Church, and to base the genuineness and authenticity of the Scriptures on history and criticism." Thus, while the advocates for scriptural religion and scriptural freedom are charged with an unholy alliance with infidels and papists, the highest class of churchmen are abetting the delusive systems of which infidels and papists are the prey. Whether such statements as these are adapted, in the present state of society, to promote popery more than infidelity, or infidelity more than popery, it is difficult to determine: but, doubtless, they will produce a state of mind in many whose sentiments and characters are yet unformed, which will predispose them for either, and will issue in the one or the other, according to the circumstances into which they may be cast.

An overland letter from the Rev. C. Lacey, General Baptist Missionary in Orissa, brings the gratifying intelligence that orders have been received by the resident Commissioner, from the Supreme Government, that the Pilgrim Tax is to be immediately and entirely abolished.

Preparing for publication early in November, by the "Congregational Union of England and Wales," a "CONGREGATIONAL CALENDAR for 1840;" this work will contain, besides the usual Almanack and various matters essential to such a publication, a mass of information most important to all our Congregational churches, including those of the Baptist denomination. It will be adapted for families, and be continued annually.

Shortly will be published in 1 vol. post 8vo, Memoirs of the Rev. W. Milne, D. D. of China, with Biographical Annals of Asiatic Missions from Primitive to Protestant Times. By Robert Philip, author of Life and Times of Bunyan and Whitefield.

N.B. The materials of Dr. Milne's Life have been supplied by his family and friends.



# THE MISSIONARY HERALD.

---

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.

---



PROVIDENTIAL DELIVERANCE.

## PROVIDENTIAL DELIVERANCE

OF A FAMILY OF NATIVE CHRISTIANS IN INDIA.

OUR engraving this month represents the providential deliverance of a family of Native Christians, which occurred in the month of May, 1833. At that time a destructive gale took place, which, in its effects, greatly injured the villages of Mukerjea-Muhul, Khari, and Bamanabad,—mission stations which are situated on the borders of the Sunderbunds, or extensive forests, which skirt the province of Bengal on the south. These forests are intersected by various arms of the sea, the water of which rises and falls with the tide. The villages are situated at the head of one of these creeks; and, at the time of which we are speaking, the wind, which had blown most furiously from the south all one night, had prevented the water from the creek from receding at the ebb, so that it had remained nearly level with the bank till the coming in of the tide on the following morning. The wind still blowing with great strength in the same direction, the sea soon rose above the bank, and rapidly formed a body of water several feet high, which, impelled by the wind, crossed the country from the south-east with awful grandeur, making a noise like distant thunder. Deer, wild hogs, and other inhabitants of the jungle, washed from their retreats, mingled together in wild confusion, and were many of them drowned.

Some persons on the spot, who were watching the progress of the storm, feared what the consequences would be, and gave immediate notice to their neighbours. In the course of a few minutes their fears were verified,—the swelling surge arose, carrying destruction with it. At all the villages most of the houses were washed down; while at Khari the mud walls round the burial-ground were completely levelled; and the large chapel, and the houses of the native preachers, raised several feet from the ground, were greatly damaged; and had not the people, heathens as well as Christians, found refuge in the latter buildings, many of these villagers (as was the case in the surrounding ones) would doubtless have been washed away.

It was in this inundation that the family of Subal, before referred to, was exposed to danger, and rescued in the following singular manner. The huts in which the peasantry of Bengal reside are generally very slightly built. A bamboo post is erected at each of the four corners, to which mats are attached, so as to join the walls. The roof, which is constructed of straw or leaves, fastened on a frame-work of split bamboos, and in shape like the roof of a barn, is laid on the four bamboo posts before mentioned, and securely fastened with twine.

The house of Subal was situated on a spot of ground almost surrounded by the jungle, and

was therefore particularly exposed. He saw the flood rapidly advancing, and could perceive no means of removing his family to a place of safety. At last, it struck him, that, by getting on the top of his house, they might remain uninjured till the waters abated. With this view, he assisted his wife, mother, and two children in mounting the roof; and, following them himself, determined there to wait the subsiding of the flood. The waters, however, rose much higher than he expected, and seemed to threaten every moment to wash them all away. He looked on with anxiety and distress, when, to his surprise, he found that the force of the water had broken the strings which fastened the roof to the posts, and, raising it from the latter, was carrying himself and family away upon it, as upon an inverted boat, towards the jungle. In these novel circumstances he felt still more alarmed for the safety of the party; but, through a kind Providence, they were all carried for two miles, till they reached the jungle, on the brushwood of which they and their conveyance were securely deposited. After a little time they managed to climb a tree, in which the whole party remained till the morning; when Subal found the flood sufficiently abated to allow him to proceed to Khari, from whence the brethren soon came to his assistance, and brought his family in safety to their ruined habitation. A subscription was raised to aid himself and other sufferers in the flood, in rebuilding their houses, and they were soon again in possession of a quiet home.

Though Subal was thus wonderfully preserved in this calamity, we regret to say that it was only to meet death in another unexpected form. A few months afterwards he went a little way into the jungle, with three other native brethren, to cut the dry grass which grows there, and which is used in the roofing of houses. As he was engaged in this employment, a tiger stole upon him unperceived; and, seizing him in a moment, carried him off into the surrounding jungle. The other brethren had but a glance of him as he was carried away; and, knowing it to be hopeless to attempt to rescue him, and dangerous for them to stay any longer in the neighbourhood, they gave up their employment, and made the best of their way to the village. The poor man was never heard of again; and, doubtless, fell a victim to the furious beast. The missionaries trust that he was a sincere and humble believer in Jesus, and that to him "sudden death" was "sudden glory."

We are happy to add that one of the children preserved from the flood was afterwards admitted into Mr. Ellis's boarding-school at Entally, and is now a promising pupil in that institution.



## CALCUTTA.

THE following communications respecting several of our Indian stations were forwarded us by our brother Ellis, of Calcutta, under date of 12th of February last. It will be seen that they consist of letters and journals supplied by the missionaries themselves; some of whom—Gunga Narayan Sil, for instance—in writing English, use a foreign language. When this is taken into account, we conceive the interest of the communications will be increased; and feel persuaded our readers will rejoice in the evidence they afford of persevering evangelical labour carried on by these humble servants of the Redeemer in the various and distant stations to which they refer.

*Calcutta, Jan. 15th, 1839.*

On the first Sabbath in the year, two women, the wives of native Christians, were added to the native church by baptism: they had long given satisfaction to the members by their conduct. The congregation of the native church is on the increase; and we hope that there are many indications for good. Sujatali continues active and useful. The members all seem to look up to him with respect and affection. There are two inquirers in daily attendance on Sujatali.

*Circular Road Chapel.*

Two candidates were proposed for baptism at our last church meeting. We need a revival. Although the congregation continues steady, there are few under serious impressions,—few inquiring the way to Zion with their faces thitherwards. No thirsty desert needs the showers of rain from above more than we need the outpouring of the Spirit.

*Luckhyantipore.*—MR. F. DE MONTE.

Ever since my arrival here I have enjoyed good health, and have been employed as usual in the work of preaching. About a week ago, I visited the Khari station, and found the brethren pretty well here, as it regards their health. The eleven persons that were lately baptised by Mr. C. C. Aratoon, at this station, seem to walk as it becometh the Gospel of Christ; and also eighteen other persons have offered themselves as candidates for baptism, and I hope they will be received into the church when Mr. A. visits the station next time. Some of the people made many inquiries about Mr. G. Pearce, and particularly Nilu, Bhunie, and Muchiram Sing are very anxious to hear whether he has wholly got rid of his affliction, and expected to return to Calcutta in a short time. Kalachand Mandal observed to me on a certain occasion, "Indeed, I cannot but remember, sir, Mr. Pearce's kindness to me with gratitude; for when I was quite a blockhead, he took me into his own house, and, as an affectionate father, taught me to read and to write, and subsequently encouraged me to make myself useful in the mission." Many of the brethren of Luckhyantipore likewise often inquire of me whether Mr. P. is well now, and

expected to return in three or four months hence. And whenever I had occasion to hear their prayers, I observed that they seldom forgot to beg the Lord on his behalf; and, as a particular instance of this, I shall mention the following circumstance:—On the New Year's day a great number of us met together at the chapel, for the purpose of spending the day in meditation and prayer for the general outpouring of the Holy Spirit, when a portion of the word of God was expounded, and twelve prayers were offered up to the throne of grace. Though I do not think it necessary to mention the names of those who prayed, or the subject-matters of their prayers (which were indeed suitable to the occasion,) but what I chiefly intend to do here is, to set down the expressions made use of in their prayers, relative to Mr. G. Pearce's welfare, as well as I can remember them. "Lord," cried one of the brethren, "have mercy on our beloved pastor; remove his afflictions; take care of him on the great deep of water; and safely conduct him to his dear relations, and bring him back to us again in the full enjoyment of health." Another earnestly entreated the Lord thus:—"O Lord, let us see his face and rejoice; hear his word and be instructed." And a third addressed the throne of grace in these words:—"O God, bring our pastor back to us speedily for the good of the poor and needy." I think, my dear tutor, it would occupy too much time and space to give here all the words that have been uttered on the occasion respecting Mr. P., and, therefore, I shall pass them over in silence, and shall only observe that these few expressions evidently show us the great and unfeigned love which the people have for him. Perhaps you are aware that during the months of September and November last, eighteen persons were baptized by Mr. Aratoon here, and I hope in time they will prove to be useful members of the church. We have also four candidates for baptism in this station, and of course when we are satisfied as to their conversion, they will be received into the church.

*Luckhyantipore.*—GUNGA NARAYAN SIL.

Preached in Luckhyantipore chapel from Gen. xvi. 13. "Thou, God, seest me." The number

of people was nearly two hundred. They all heard me attentively. I explained that the great God with whom we have to do, constantly observes us, wherever we are and whatever we do; and equally foolish and wicked are they who presume to think that God does not regard, and will not punish sin; and he not only sees all our ways and actions, but he knows our secrets, and it is pleasing to consider that God knows them who fear and love him; and, finally, I exhorted the people to remember this truth morning, noon, and night; at home, abroad, alone, and in company, "Thou, God, seest me." At 1 o'clock attended the church meeting. In the afternoon preached from Matt. xviii. 21, 35, about the account and payment of our debt to God. The number of people was more than one hundred. They listened seriously. May God bless the service of this day! Dec. 3rd.—Catechised at Luckhyantipore chapel—a number of persons—more than twenty were females. Dec. 4th.—Arrived at Harir Hat at 2 P. M.—left the *Salti*, and walked down to Sibpore. It being very dark, and I and my men being tired, we pitched our tent at the front of an ancient temple. No sooner was the tent pitched, than many people of the village came, among whom some were very good and sensible. They sat at the door. I spoke to them. There was a native doctor who asked me several questions. I spoke to him about the disease of our souls and of the Great Physician, Jesus Christ. Four o'clock in the morning.—Left the place, and arrived at Kulpi, at half-past seven—preached at the *hat*—hundreds after hundreds of men flocked round to hear the glad tidings of salvation. I spoke to them about the sinfulness of man's heart—about Christ being the way, the truth, and the life. They said, "This day we have heard new things." They received the Gospels and tracts with thanks. Went to Sagoals Kackhari—spoke with the Amlas. At 6 P. M., left Kulpi, and walked up to Nabinakpore—pitched the tent there—some respectable people came to see me—they sat at the door, and heard the word attentively. I pointed to them that Jesus Christ is the only way. Dec. 9th.—Preached at Luckhyantipore chapel in the morning, from Luke x. 41, 42. "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." I explained to the people, 1st, What is that one thing needful—the knowledge of God, of ourselves, and of our Redeemer. 2nd, In what respect is it needful. 3rd, Its advantages. The number of people was upwards of two hundred. At one o'clock attended the church meeting. In the afternoon, preached from Matt. vii. 13, 14. "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The number of people was

nearly two hundred. I showed them what kind of way it is that leadeth unto life, and few are found in it; and the broad way that leadeth to destruction. People were very serious at the time of delivery. May the Lord bless the instructions of this day! Dec. 14th.—Went to Joynagur—preached the word of God—several respectable Brahmins came to me and asked me questions concerning the truth of Christianity: thus far they are induced to say, that Christianity is better than popular Hindooism—took a walk in the market—conversed and gave tracts to hundreds that begged for them.

*Dum Dum.*—MR. SYMES.

This has been an eventful month, especially as it regards the European part of the church and congregation. Many from the troops have been sent to the upper provinces; amongst them, from twenty to thirty of our congregation, and seven church members. This is not to be regretted, as they will now form a church of themselves; and having one amongst them who is qualified to act as their leader, we have reason to hope that the Lord will preserve them, and add to their number. We, of course, felt the separation; but the loss has been counterbalanced to a considerable degree by another circumstance which presents a cheerful prospect. Since a chapel has been erected, and a missionary residing in the station, the church and congregation have felt it a great burden to be marched to the Established Church every Sabbath morning, especially as the Roman Catholics were exempt from this duty, and were regularly marched to their own chapel. We accordingly agreed to petition for the same favour; and, on so doing, an order was issued immediately, "that on all future parades for divine service, the Baptists should be marched to their own place of worship." We have enjoyed this privilege these three Sabbaths, and I have no doubt, under the Divine favour, it will be productive of much good. Our prospects in native labour are rather encouraging. I have hired a house at Rajbat, on the Barrackpore road, for three rupees per month. It has a fine open front; and will accommodate about thirty-five with seats. The haut days are Wednesdays and Saturdays. I shall always be enabled to attend every Wednesday, and Soobroo every Saturday. The attendance has been hitherto exceedingly good. I am striving to accomplish the same object at Gowrypore haut; a native has very kindly offered me a piece of ground gratis, for the purpose of erecting a house; but it will be better, I think, to rent a place until I see how it will answer. On the 11th of this month we baptized two individuals, and we have two more to baptize next month, (D.V.) On the 27th, we lost one of our sisters by death; her end was peace.

*Dacca.*—MR. O. LEONARD.

I have pleasure in sending you the following account of my humble labours during the



past month, and must again express my regret that I have nothing now of a cheering nature to communicate, especially as it regards the natives, who appear as if thrice dead, and almost proof against the threatenings and calls of the law and the Gospel; they hear attentively, and are not backward in expressing their approbation of what they hear, but still continue the same besotted votaries of idols and all their abominations. We are indeed frequently constrained to use the language of the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" The annual examination of the Christian and native schools was held at my house on the 20th ult., where 67 of the former and about 300 of the latter, exclusive of five Christian and eighty-two girls of caste, presented themselves for inspection, and performed their several parts much to the satisfaction of all present; but, I am sorry to say, through events, over which we could have no control, we were deprived of the presence of many who feel a deep interest in the spread of Scripture knowledge amongst the rising generation. Their absence was occasioned through an affray which took place between two leading Jemindars, in which, it is said, a number of lives have been lost. The Christian school will continue, at least to the end of the present year, but our subscriptions will not admit of our continuing the Vernacular Schools any longer. We have struggled as long as the shadow of a hope remained for their preservation; but must now give them up finally, which will form a breach in our work deeply to be regretted; but the work is the Lord's, and it becomes us to bow in humble submission to his all-wise and gracious dispensations; "what he does we know not now, but we shall know hereafter."

*Chittagong.*—Mr. C. FINK.

Nov. 1st.—Went out with brother Johannes and the native preacher to one of the Chouck bazaars, where we gathered a large congregation of natives, whom I first addressed; declared to them the lost and ruined condition of all mankind, and the evils of idolatry, and recommended to them Jesus Christ as the only Saviour. Brother Johannes then stepped forward, and asked them whether they understood what I had preached to them. To which they replied in the affirmative. Brother J. then spoke for a good while, and afterwards we gave away four copies of Luke's Gospel. 3rd.—Went out and gathered a number of natives before a native shop, and spoke to them the word of truth, and showed to them the plan of salvation through a crucified Saviour, which they heard very attentively. 4th, Lord's-day.—We had our usual English and Bengalee worship morning and evening. At 1 P. M., several Brahmins came to our house, with whom we had a long conversation regarding the Christian religion and the way of salvation through our Lord Jesus Christ. On their departure each of them received a copy of

St. Luke's Gospel. After the Bengalee worship in the afternoon, I went out and gathered a large concourse of natives, to whom the word of God and the plan of salvation through a crucified Saviour, was explained. While I was discoursing, a man stepped forward, and asked me, "Whether there are no other ways besides Christ for a man to be saved?" In reply, I asked him, Whether *he* knew any other way? He said that his guru has taught him two or three ways by which man could be saved; that is, *Gangasnan, dan, and Jattrā to Jagannath*. I told him that his guru was in darkness like himself, and had deceived him. I then explained to him and the rest the plan of salvation through Christ our Saviour. 5th.—In the evening we had our monthly prayer-meeting, when brothers Johannes, Ganganarayan, Cravin, and myself prayed. 17th.—The Bishop of Calcutta, accompanied by the archdeacon, the chaplain of the station, the commissioner, and a military officer, visited us, and afterwards the bishop examined brother Johannes's school. 25th, Lord's-day.—We had our Bengalee and English worship morning and evening as usual, and after morning worship I had several Mugs to hear me, to whom I communicated the word of life: after which, each of them received a Burman tract, of which I had a few with me. On their departure, they invited me to visit their village, which is situated to the north of Sita Kundu, and in which, they say, there are about 500 houses, and the distance of it is about a day-and-a-half's journey from this town. Dec. 2nd, Lord's-day.—We had worship as usual morning and evening. In the morning, a few of us surrounded the table of the Lord, and commemorated the dying love of our Saviour. In the evening brother Johannes and myself went out to the main road, where we gathered a large congregation of natives, to whom we read and preached by turns till it was quite dark in the evening, and after which we gave away a few copies of Luke's Gospel. 3rd.—In the evening we had our monthly prayer-meeting; the first prayer was offered by brother Ganganarayan: brother Johannes read and explained the chapter, and I concluded in prayer. Jan. 26th, 1839.—I have heard from the two senior native preachers, Khepoong and Kullafree, at Akyab, who have given me a very pleasing account of their labours among their countrymen and among the few members of the church; of the latter, they say, that they are very punctual in their attendance on the means of grace every Sabbath morning and evening, and are doing well; but I regret to say I have not heard anything from the other two preachers, Mearung and Kyojornee, of what they are doing in their respective stations, and therefore I am unable to give you any account of them. I hope, however, they are doing well. Khepoong and Kullafree write that they are out almost every day among the heathens preaching and giving away books and tracts, which, they

say, the people are very eager to hear and to receive. They also mention, that they sometimes meet with resistance and opposition from some of the townspeople; but they remark that this is a thing which they, as well as all other preachers of the Gospel, must always encounter while labouring for the honour of the Lord Jesus Christ, and for the conversion of their fellow-sinners. They are much in want of Burman Scriptures and tracts for distribution; and if you can kindly send a small quantity to me, I shall be most happy to take charge of them, and forward the same by the first vessel going from this port to Akyab. If it should be agreeable to the Society, I would propose that so long as the Mug Christians have not a missionary with them, I might be allowed to pay them yearly a visit, (leaving my family in Chittagong,) and remain with them for two or three months, or till the commencement of the rains, and return again to Chittagong. This I shall be most happy to do, if the Society will kindly defray my travelling expenses to and from Akyab, which will be altogether only about 100 rupees, or perhaps less than that sum. The annual grand Mellah, on the occasion of the Sibratri puja, will take place on the 12th of next month, as usual at Sitakundu, when numerous Hindoos of different castes and ranks will assemble together from various parts of Bengal, for the purpose of bathing in the burning well, and worshipping the volcanic fire that issues out of a rock situated upon the mountain. The Mellah will continue for about ten days, and the distance of it from this town is about twenty-

five English miles. We have proposed to visit it, and to remain on the spot for some days, for the purpose of disseminating the Gospel of salvation to the thousands of the perishing heathens, and we trust that the Lord will be with us, and will accompany his holy words with the power of his Holy Spirit, to the pulling down of the strongholds of Satan, and to the conversion of our poor benighted fellow-men. We need your prayers; oh! let us all pray continually to the Great Head of the Church that all the kingdoms of this world may soon become the kingdoms of our Lord and of his Christ. There is no doubt, yea, we know and believe, that Jesus our blessed Saviour shall soon have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Yes—

"For him shall endless prayer be made,  
And princes throng to crown his head;  
His name like sweet perfume shall rise,  
With every morning sacrifice."

Let us, therefore, not be weary in well-doing, for in due season we shall reap if we faint not. Brother Johannes has been very busy with his school, his chapel, &c. He has also devoted his time almost every morning and evening to preaching with me to the natives. He is doing all he can to finish the remaining part of the building, and, I believe, he is going to borrow some money to get this building off his hands. He is doing much to keep up his school against the Roman Catholic priest's opposition school. It is impossible he can long withstand his efforts.

## J A M A I C A.

WE are gratified, but not surprised, to find that the Sketch of Sujatali, in our number for last month, proved so acceptable to our readers. We now present, as a prelude to other communications from Jamaica, a notice of one of its newly-made freemen, which has been for some time in our possession. It has been kindly furnished us by the Rev. John Clark, of Brown's Town, of whose church Mr. Finlayson is a deacon.

JAMES FINLAYSON was a slave at Penshurst, the property of Mr. Senior. He was exceedingly depraved: dancing, drinking, and fornication were habitually indulged in by him. He knew nothing of the Bible or the way of salvation, but lived without God and without hope in the world.

He contemplated attempting to escape from slavery, and thought that if he could but read and write he might be enabled to effect his object. He consequently bought Dilworth's Spelling-book, and obtained a few lessons in reading: he made, however, little progress. From this book he derived his first impressions of the evil of sin; but his conduct remained unaltered. About this time (1828) he went on a

Sabbath-day to Falmouth, a distance of thirty miles from his home, to dispose of some honey. In that town there were a Wesleyan and a Baptist missionary stationed. He went to the house of the former to offer his honey for sale. The missionary met him at the door, and sharply re-proved him for breaking the Sabbath, evidently pitying his ignorance and unconcern. James feeling ashamed, although he scarcely knew why, walked away; the missionary's words to him, "Poor man, poor man," ever recurring to his mind. Entering another street, he saw a number of slaves, like himself, going to a chapel, and thought he would also go. The place was crowded: unable to get in, he stood at the door and listened. The pulpit was occupied by that



devoted and wonderfully successful missionary, James Mann, who soon after was called from his labours to a glorious reward. Mr. Mann preached from Psalm iv. 2. "Oh! ye sons of men, how long will you turn my glory into shame?" &c. James heard with riveted attention; the truth reached his heart; he thought every word was intended for him, and his fears were excited. After the service he returned home, and as the woman of Samaria left her waterpot, and went her way into the city to tell of Jesus, so James forgot his honey; his mind was filled with anxiety about his soul; his concern was to obtain deliverance from the wrath to come, and to make known to his friends and acquaintance the strange things he had heard. On his return he went to some people in the neighbourhood, who professed to be acquainted with the Gospel; but the "light that was in them was darkness." All he could obtain from them were directions for superstitious ceremonies which they affirmed to be necessary for salvation. These afforded him no peace of mind. He heard, soon after this, that our General Baptist brethren had commenced a station at St. Ann's Bay. He went to Mr. Bromley, the minister, and obtained from him the knowledge of a "more excellent way." He then forsook his sins, and made a public profession of faith in Christ by baptism. Having felt the love of Christ in his own heart, he could not but feel for his perishing fellow-sinners, nor be restrained from making known to them the excellencies of the Saviour he had found to be so precious to his soul; he went to the surrounding negro villages and invited the people to accompany him to the house of God. Many are now adorning the Gospel, and some are before the throne, whom James took by the hand and led to Jesus.

Notwithstanding his former licentious conduct, he had been a favourite slave, and his master and mistress had treated him with more than ordinary kindness; but as soon as this striking change was manifest in his conduct and character their malignity was excited against him. By persuasions, revilings, and threatenings they sought to prevail upon him to give up his profession of religion, and return to the follies of the world; but his love to that Saviour who had first loved him was unwavering. His master then determined to send him to his friend Mr. Drake, keeper of the House of Correction, to flog the praying out of him. Poor James was accordingly handcuffed and sent to that most loathsome and horrid prison, the St. Ann's Bay workhouse. Here he was worked in chains, yoked with another, like horses in a cart, cruelly whipped by inhuman drivers, and compelled to drag heavy loads. He was laid down and barbarously flogged: between the lashes the question was put to him, "Will you now leave off praying?"—"No." He had learned "the worth of prayer;" he could rather suffer the loss of life itself than forsake the throne of grace, where he had, in sore distress, poured out his soul and

obtained strength equal to his day. The God whom he served did not forsake him; his Christian friends felt for him in his affliction; they joined their little means together to supply him with comforts, and to bribe the drivers to restrain their cruelties. His health at length gave way, and he was sent back to his master, but so injured that he was incapable of labour for many months.

About the period of his release, the station at St. Ann's Bay was transferred to our society, and Mr. Bromley was succeeded by our dear departed brother, Mr. Nichols. Under his instruction and kind pastoral care, James learnt to read the Bible, and made considerable progress in knowledge and in grace. He resumed his active labours to benefit the souls of others, and formed classes at different places, which he met from time to time for prayer and reading the Scriptures.

Towards the close of 1830, his beloved pastor was induced, by the representation of himself and others of the destitute state of the neighbourhood of their residence, to visit this place, (a newly formed settlement,) to preach the Gospel to an ignorant and sinful people. Premises were obtained, and opened for public worship. James and his Christian brethren (whom he was instrumental in inducing to seek the Saviour,) were zealous in their efforts to bring the surrounding slave population to hear the words of eternal life. Before long, a considerable congregation was collected; the preaching of the word appears to have been attended by striking manifestations of God's mercy and power in leading numbers to repentance who have ever since adorned the Christian name. The fallow-ground was broken up and seed was sown, which the devoted servant of God, who then laboured diligently and prayerfully under many discouragements, was not permitted to see spring up, but which it has been my happy privilege to watch and water, while God has graciously blessed, and given an increase far exceeding our most sanguine hopes.

For the space of twelve months the Gospel had comparatively free course and was glorified. The heart of many a poor, degraded child of toil and sorrow was comforted by the consolations of the Gospel of Christ; many a hopeless slave was gladdened by the prospect of a rest of joy, and love, and liberty beyond the grave. God, however, in his then inscrutable providence, permitted a heavy trial of affliction and persecution to come on this infant church, in common with others on this side of the island. The negroes in some distant parishes attempted by force to obtain their freedom. The abettors of slavery who had ever viewed the labours of missionaries with suspicion, sought by every means in their power to fasten the charge of instigating the ill-judged attempt upon them. But in this they signally failed, and God caused the innocence of his servants to appear clear as the noon-day sun. A union was formed, the professed purpose of

which was to expel the missionaries and destroy their chapels. Although at a distance of nearly fifty miles from the scene of the insurrection, the lives of Mr. Nichols and his family were in the greatest jeopardy. He was obliged to fly—the chapels in which he broke the bread of life were destroyed—the one which stood on this spot was levelled with the dust, and even the foundations were dug up; several members of the church were taken prisoners and cruelly treated, but afterwards released, no charge being brought against them. James was sent for to Falmouth, where some of the missionaries were imprisoned, and hundreds of negroes shot or hung, whose only crime was, their attending “sectarian” places of worship. He expected to share the fate of many of his brethren in Christ, and though urged by some of his friends not to go, but fly to the woods, he refused to yield to their entreaties, being willing to be bound or to die for the sake of Jesus. In a little journal which he kept, I find the following entry, and copy it nearly in his own words:—“The time of martial law, when persecution arose, and all the chapels were pulled down to the ground, I took my Bible and all my books and put them in a box, and carry it to a cave. When I can make a little time, I go to the cave, I sit myself down, and try to read my Bible; it was very little I could read, yet it make me happy. When I go into the cave, and sit down, I think that God is with me there.

“In three weeks I was sent for to Falmouth, and all the way I ask for Christians, but none could I see that could give me any comfort—no not one. Some people meet me, and ask me, if you going to Falmouth?—I said, ‘Yes;’ and they said to me, if it was we, we would not go. I say, ‘I am in the hand of God.’

“The morning when I was going to Falmouth, all the children of my class come to take leave of me, and I did think I would see them in the world above. I sing the 590th hymn, (Willcocks’s Collection, beginning, ‘I’m not ashamed to own my Lord,’) and pray with them.”

Their hearts, it appears, were too full; they could not unite with him in singing, for weeping at the thought that they should “see his face no more.”

“I return from Falmouth safe,” he again writes. “The Lord brought me back. The class children come that afternoon and see me. They did not know what to do with me. I say, ‘Come, let us fall down and give thanks to God for his mercy to you and me.’

“I send to the Christians and call them to me, and say to them, ‘My brethren, hear my word. This trial is to try our faith. What will we do? Shall we go back? God forbid! We will see minister come again; and if not, Jesus Christ, the Son of God, he will be our minister. We then agree to have the Lord’s Supper every three months.’”

For two long years were James Finlayson and his brethren and sisters in Christ left as sheep

scattered upon the mountains without a shepherd. He, however, did “what he could” towards discharging the pastor’s office. At the still hour of midnight he was accustomed to meet his fellow-sufferers in the cause of Jesus, to strengthen their hands in God; and occasionally he administered to them the Lord’s Supper. Strikingly was God’s gracious promise verified in regard to this little band: “When thou walkest through the waters I will be with thee,” &c. Isa. xliii. 2. God mercifully preserved his church, with the exception of but two members, during this time of severe trial and temptation, from the fear of man and the pollutions of the world.

Early in 1834, our revered friend, the late Mr. Coulart, was enabled to recommence the good work in this place. James was the first to come forward and exert himself in again collecting the scattered congregation. One large and commodious chapel was then set on foot, and in the course of the following year completed. The day of its opening for the service of God was a joyous day to James. His heart was gladdened by seeing it thronged every Sabbath-day with attentive hearers, until we were compelled to open another station to “draw off” a part of the congregation; and again to see the vacant seats filled up, and hundreds more throng to the house of God, until it could not contain more than one-half of those anxious to hear the word of life; and still more is his heart rejoiced by seeing one after another coming forward to profess their love to Jesus.

In 1835, James purchased his freedom, and took up his residence in the neighbourhood of the chapel; so that I have had daily opportunities of observing what spirit he is of.

About a year ago he was examined by the commissioners appointed to inquire into the truth of J. Williams’s Narrative. Mr. Senior having complained of the prayer-meetings on the property as disturbing to him, and having destroyed the prayer-house; James was asked to give some information on the subject. His evidence was as follows:—“Sometimes about twenty persons used to be present at prayer; at other times, not more than a half of that number. One of the elder brethren used to commence with a little prayer; after that we sung a hymn which was given out by one of the brethren; then we had another prayer and another hymn, and the meeting ended with a prayer: every body then went away. These meetings worked great good in me; they taught me to be honest in my dealings, to speak truth at all times, and to do to others as I should wish them to do to me; they taught me, also, to be thankful for all things. I used at one time to take a great deal of my master’s time without thinking that I was doing any harm; and I used to do many other bad things. Religion told me that all this was wrong.”

Several other questions were put to him, to which he replied, “I never knew any of our



people who would turn their backs on others because they did not belong to the same church as ourselves. That would not be a Christian feeling. I am now working for myself, and getting a comfortable livelihood, and am always ready to help a fellow-creature who is in want of assistance. Since I purchased my freedom, I lent Peter Atkinson 30*l.* 5*s.* to buy the balance of his apprenticeship; and I have also lent 12*l.* to Francis Johnson. I have a large family to support—there is my wife, myself, five of my wife's children before marriage, and five of my own. Atkinson is now working for himself; he first worked for me to pay off the sum I advanced for him, but he was so sickly that I was obliged to let him off. He will pay me when he can, and if he should not be able, I don't mind the money. I paid 73*l.* 6*s.* 8*d.* for my freedom."

My object in making this long extract is, principally to show that he is "diligent in business" and generous in disposition. He is also "fervent in spirit, serving the Lord." He devotes no inconsiderable portion of his time to the discharge of his duties as a deacon of the church and a class-leader. Unless prevented by sickness, he is always in his place in the house of God on the Sabbath-day, superintending the Sabbath-school, and, in my absence, conducting the prayer-meetings. His prayers are among the most touching I ever heard; the prosperity of the cause of God is nearer to his heart than the acquirement of any earthly good; his soul is full of ardent desire for the extension of the Redeemer's kingdom, and especially for the conversion of the inhabitants of the far-distant land of his fathers. Often has he expressed his desire that he could go across the sea and make known to his kindred the blessed truths which are so precious to his own soul. At our last missionary collection he contributed 10*l.* to send the Gospel to the heathen, and within eighteen months he has given not less than 50*l.* besides to the cause of God. These offerings were not his superfluous savings, but, I believe, the whole profits of his business, gained by hard labour during that time, and which he delights in laying on the altar of the Lord, to prove his gratitude for the great things which God has done for him.

I will conclude this imperfect account of my sable friend and deacon, with an extract or two from an extempore address which I prevailed on him to deliver, to urge the people to obtain instruction for their children. It was taken down by brother Knibb.

"My dear brothers and sisters, you see the star is risen on our country, and I say, let our children see the rising sun with book in hand. Let 'Blackee' mind his duty. Let us labour honestly that we may get gold and silver, and be able to give our children education. I say, let

them be wise that they may be good. Let all join with me in this cause; let there be no want of funds to carry on our schools; let not our enemy say that we are not able to give our children instruction; but let us say we will carry it on. We know the time when we only had the shape of men. I remember it when I have no knowledge—remember that my good minister, Mr. Nichols, first teach me to spell: now, I able to read and to find the hymn and the text in the chapel. Rise up, Blackee, don't you see the sky is red—the day is come; work then to-day in this good cause, and do not leave it till to-morrow. Be of good heart.

But you say, when shall we send our little children to school? When are they fit to go? I say, that as soon as a child is able to say, 'Mother, give me a bit of cocoa,'—and you know that is first thing they say—that is the time to send them to school; because, if they able to ask mother for cocoa, they able to learn to read the book. It is schools brought Jamaica to what it is. Long time ago, schools not here, and liberty not here, except for the white. How, then, these come? That good country that send we the Gospel, send we schools, and send we the free; and, therefore, we must carry on schools in every quarter, and we must support them too. We know that there are many slavery country; and if our children are not taught here, how shall we be able to send good man to them, and teach them the good things we know? You know that if you plant an ear of corn, you want a basket; so the Lord expects that the truth should spread by us through the world. No sword—no powder; but the gun and powder of prayer. And your hearts ought to be full of love to do this. I say, now we free, we must give our pounds that the Gospel may fly on eagles' wings; and that whether Baptist or Wesleyan, or any good people, are doing good, our hearts may feel a rejoice. Then God will bless us—will give us plenty—grass for horses—berries for birds—and yams for us, while we crown all by prayer to God.

"When Moses ask the children of Israel to give for the religion, him obliged to say, 'Stop!' they bring so much. I do not expect this yet; but I hope Blackee will give cheerfully. Let us remember that the Lord hath done great things for us, and that we hope to live with him in a brighter world. We must, my brethren, enlarge the chapel as well as build schools. We must remember that England give more money than I can tell to make we free; and we must try to pay it all back in sending the Gospel to Africa, that our brethren and sisters may see the great light we enjoy. Now, brethren, let us send our children to school that they may not learn to curse and swear and drink rum, but be brought up in the fear of God. Brethren, I have done."

The following letters, forwarded to the Association, held at Montego Bay in January, from the Churches of Savanna-la-Mar and Fuller's Field, under the pastoral care of Mr. Hutchins, present a gratifying statement of the progress of the Redeemer's cause, in a quarter where, at no distant period, the most violent opposition was experienced.

*Church at Fullers' Field.*

UNDER the good hand of our heavenly Father we have been brought through another year in safety. Sometimes we have, in no small degree, enjoyed the smiles of his reconciled countenance; and, at other times, we have severely felt his chastising hand. Our beloved pastor has been deeply afflicted: his dear partner has been taken from him by the hand of death; and, while we feel on his account, we feel deeply on our own: we, too, have lost a friend who had our interests deeply at heart,—one who agonised for us at the Redeemer's feet, sought in every way the advancement of our spiritual welfare, and was truly desirous that the same mind should be in us which was also in Christ Jesus.

At Fullers' Field we have so far completed a building, on the spot where the other was burnt to the ground, as to be able regularly to attend Divine service there. The building is fifty feet by thirty, which we expected would be sufficiently large to accommodate us for a considerable time: but God's time seems to be come to favour this long cold and dark part of our land. There is a constant troubling of the waters, and a spirit of hearing never before witnessed now prevails. Numbers have been added to the church; and numbers are casting their lot in with us as a people, desirous of being instructed in the fear of the Lord.

Among those who have been added to us by baptism are an overseer and his wife, who have, for some time past, given evidence that they had experienced a change of heart. At any sacrifice they were determined to follow the steps of the Redeemer; and, on the 6th instant, with thirty-eight others, were publicly baptised; and received into church fellowship. From this circumstance it is evident that, if the generality of those who come from that favoured country from which the Gospel was sent to this land of springs would but cherish those holy feelings which were planted within them in the days of their youth, in the house of their fathers, Jamaica would, long ere this, have been still more highly favoured of her God; for, from the example set by those at the head, numbers are now attending from the estate, from which, until very recently, we could not procure any. We look on this instance of Divine favour as a token for good; and, judging from the valuable assistance our pastor has received in carrying on prayer-meetings, through the little band of young men added to the church at Savanna-la-Mar in the past year, we cannot but indulge ourselves in the fond expectation that, with the assistance of this

our new friend and brother in Christ, we shall again stretch out our borders, and occasionally preach at Negrill, which was abandoned for want of that strength and assistance which our heavenly Father now seems to have thrown in our way.

As to what this our station is likely to be we cannot tell. The building is capable of holding 500 persons only. Our minister has not been able to attend to us lately, in consequence of his heavy trials, and therefore we can only say that on the day of the opening there were fully 1200 persons present. On Christmas-day our pastor visited us, when the place was well filled; and on Sabbath-day, the 6th instant, fully one half of the people could not approach sufficiently near to hear the sound of that Gospel which, under God, is able to make wise unto salvation.

A day-school was commenced, with four children, under the superintendence of Mr. James Valentine, on the 14th of February: now there are 224 children on the books, and from 100 to 120 are in daily attendance. There are 150 in the Sabbath-school; and 56 have been added to the church by baptism.

We cannot look upon this but as in answer to the many fervent prayers and indefatigable labours of the servants of Jesus Christ, who, though often much discouraged, and their spirits much cast down, relied solely on the promise of God that his word should not return unto him void, and therefore ever persevered. And doubtless, even now the sainted spirits of a Mann and a Gardner, and of our dear sister, who has just followed them to their eternal home, are still taking a lively interest in our present and future welfare.

During the year 56 have been baptized, 2 have been dismissed to other churches, 1 has died, and there are now 78 members, with 255 inquirers.

There are 224 children in the British and Infant schools, and 150 in the evening school, under the charge of Mr. James Valentine.

*At Savanna La Mar.*

The great Head of the church, amid various dark dispensations of his providence, has also smiled upon us. His goodness to us stands unparalleled by that of any previous year. We are now delivered from the galling yoke of temporal slavery; and our earnest prayer is that we may "stand fast in that liberty wherewith Christ has made us free." From the long and continued affliction of our now departed sister, our services were not for some time so regular as we could wish. A degree of coldness appeared



amongst us, which we trust, under the kind hand of our God, has been again removed. The general attendance on the preaching of the Gospel is good, and in many instances God has convinced us of its saving efficacy. We are endeavouring to lessen as much as possible the debt that still remains on our chapel, for we find it necessary again to prepare for the accommodation of others to sit within our walls, and to listen with us to the sound of the Gospel of life and peace. We had three of our young friends trained as teachers, who have now schools in full operation, Mr. J. Valentine, who is at Fullers Field; Mr. Constantine, who is at Savanna La Mar; and whose numbers stand on the books 120. Two days each week we have a working school under the superintendence of Miss Jane Lake; and in the Sabbath school there are about 150 children. At Friendship, Mr. J. N. Vaz has 42 children on his books, and 32 in daily attendance; and an evening school, at Sweet River, of about 18. Mr. A. Valentine has been sent to the Rev. J. Clark, at Brown's Town, to take an active part in his schools; and Mr. R. Johnson is now about leaving us to be trained for the carrying on of another school. Thus God is pleased to give us the instruments with which to carry on his work, and while he

chastises with one hand he is comforting with the other. Our energies will be more than ever turned to the instruction of the young, remembering that it is a positive command given by Christ, "Feed my lambs."

During the past year 56 have been baptised, 6 restored, 5 have died, 3 have been dismissed, and eight excluded. The present number in the church here is 280, with 577 inquirers.

In the British day school there are 120 children, and 150 in the Sabbath school, under the charge of Mr. R. L. Constantine and Miss Jane Lake. At Friendship, there are 42 children in the day school, 18 in the evening school, at Sweet River, and 16 in that at George's Plain, under the charge of Mr. J. N. Vaz and W. Harrison.

#### *Mountain Side.*

We regret that our minister has been unable to attend much to this station, partly from very heavy relative and sometimes personal afflictions, and partly from his being obliged frequently to be present at and attend to the building at Fullersfield. But his absence has been partly made up by some of our young friends with whom God has favoured us, and they have many opportunities of reading sermons to very good congregations.

### "THY KINGDOM COME."

THE duty of prayer supposes the duty of working together with God. He who would content himself with praying for the coming of Christ's kingdom, without exerting himself to promote it, ought to content himself with praying for his daily bread, without using the requisite means to obtain it.

The absurdity of such prayers has been seen and felt by children of a very early age. A little girl, on one occasion, transmitted her contribution of ten shillings, being all the money she possessed, to one who was connected with a Missionary Society, stating in her letter that she

was too young to converse with him on the subject of religion, but that she forwarded that sum, "because her mother had taught her, for several years, to say, 'Thy kingdom come;' and she thought she could not be sincere in the use of that prayer, unless she did all in her power to help forward the coming of that kingdom among the heathen."

He who hath said, "After this manner pray ye, Thy kingdom come," hath also said, "My son, go, work to-day in my vineyard;" and will finally say to every negligent man, "O thou wicked and slothful servant!"

### THE POOR WIDOW IN SOMERSETSHIRE.

In the congregation worshipping in the parish church of W. there was, some little time ago, a poor woman, whose zeal for the glory of God in the salvation of souls is well calculated to humble and stimulate the more wealthy friends of the missionary cause. She was very poor, and accustomed to earn her livelihood by hard labour, working for the farmers for about 8d. per day. It happened that a small annuity, of about 20*l.*, was left to her by some connexion, after the receipt of which she became much interested in the spread of the Redeemer's kingdom. At the conclusion of one of the Missionary Meetings at W. she brought Mr. J., the chairman, the chairman, the sum of 17*l.* as her donation. He remonstrated with her, and refused to take so much, imagining, from her poor condition, that

she could not possibly spare it. She persisted in presenting it. The next year she brought no less a sum than 20*l.*, which she had saved for the purpose, being the whole amount of her annuity for that year; having pursued her usual course of toil for her own maintenance; thus beautifully exemplifying a most literal compliance with the apostolical precept, "Let him labour, working with his hands, that he may have to give to him that needeth." Eph. iv. 28.

In six years this poor widow's contributions had amounted to 72*l.* Of her we think it might justly be said, "She hath done what she could." Consider, reader, whether the same can be said of you, by Him who well knows your circumstances, and to whom you are not less indebted.

## Home Proceedings.

### LETTERS RECEIVED FROM MISSIONARIES, &c.

**EAST INDIES.**—Calcutta, Rev. J. Thomas, Mar. 12. April 2, (to Rev. W. H. Pearce,) May 7. Messrs. Colvin, Anslie, & Co., Feb. 28, Mar. 9. Rev. J. D. Ellis, Mar. 11, May 7. Rev. Geo. B. Parsons, Mar. 7. Monghyr, Rev. John Lawrence, Jan. 15, May 4. Serampore, Rev. W. Carey, Dec. 31. Samarang, Rev. G. Bruckner, Jan. 23. Patna, Rev. H. Beddy, Mar. 18.

**CEYLON.**—Colombo, Rev. Eben. Daniel, Jan. 10. Rev. Joseph Harris.

**SOUTH AFRICA.**—Graham's Town, Rev. G. Aveline, Mar. 1. Messrs. Kidwell and others, Mar. 15.

### WEST INDIES.

**JAMAICA.**—Falmouth, Rev. W. Knibb, April 3, 24. Montego Bay, Rev. Thomas Burchell, April 3, 16, 23, 30, 31; May 24, (three letters) Saint Ann's Bay, Rev. T. F. Abbott, Mar. 11, 25; May 25. Kingston, Rev. S.

Oughton, April 4, 24; Rev. J. Tinson, April 12. Messrs. Anderson and Kemble, April 25, May 28. Beth-tephil, Mrs. Baylis, Mar. 30. Oracabessa, Rev. D. Day, April 23; at Kingston, May 2. Spanish Town, Rev. J. M. Phillippo, April 16, 17. Salter's Hill, Rev. Walter Dendy, April 17. Ebony Grove, Clarendon, Rev. James Reid, April 24. Brown's Town, Rev. John Clark, May 2, 18. Stewart Town, Rev. Benjamin B. Dexter, May 6. Belle Castle, Manchioneal, Rev. J. Kingdon, May 10.

**BAHAMA ISLANDS.**—Nassau, New Providence, Rev. Thomas Leaver, Mar. 9, 13; May 1, June 1. Archibald Taylor, Mar. 13. Grand Cay, Turk's Island, Rev. E. F. Quant, Feb. 15, April 19.

**SOUTH AMERICA.**—Belize, Honduras, Rev. A. Henderson, May 8.

**NORTH AMERICA.**—Boston, Mass., Rev. S. Peek, Sec. A. B. M. S., June 7.

### DESIGNATION OF A MISSIONARY TO BELIZE.

IN consequence of the lamented decease of Mr. Philpot, so soon after his entrance on missionary work at Belize, in connexion with Mr. Henderson, it has been necessary to send another missionary there. To this service the Committee appointed Mr. William Weatherall, a member of the church at Bury St. Edmund's, under the care of the Rev. Charles Elven, but lately residing at Halstead, pursuing his studies under the direction of the Rev. William Clements, and preaching, with much acceptance, in the neighbourhood. Mr. Weatherall's designation took place at Halstead, on Tuesday, June 25, in the presence of a very large and deeply-interested auditory; when the Rev. Eustace Carey delivered the introductory discourse; the usual questions

were proposed by the Rev. William Clements, minister of the place; the Rev. Ebenezer Prout, one of the Independent ministers of Halstead, offered the ordination prayer; and the Rev. C. Elven delivered the charge. A collection was made after the service; which, with that at the close of a sermon preached on the Lord's day evening previous, by the Rev. John Dyer, amounted to upwards of 20*l*.

On Saturday, the 29th, Mr. and Mrs. Weatherall embarked at Gravesend, on board the *Favourite*, Capt. Blenkinsop; and many earnest prayers have been offered for their prosperous voyage, and that their residence on that distant shore may be made an extensive and long-continued blessing.

### ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz.—to ladies connected with George-street Chapel, Manchester, for a box of useful and fancy articles for Mrs. W. H. Pearce; to the Rev. T. Jarvis and friends, Jersey, for a box of fancy articles for the Rev. W. Knibb; to friends at Norwich for a box for the Rev. W. H. Pearce; to friends at Bury for a parcel for the Rev. E. Quant; to Mr. Christian, Canterbury, for a parcel of Magazines, &c., for the Mission; to the Religious Tract Society, for a grant of Tracts to the Rev. W. Weatherall;

to the Peace Society for five parcels of their publications for the Missionaries who have lately sailed for India; and to friends at Bristol for three boxes, containing useful and ornamental articles, elementary books, slates, &c., for schools under the care of the Rev. W. Knibb.

The Committee also thankfully acknowledge the receipt of a box and parcel from places unmentioned, and a box of useful articles and Magazines, from a friend to the Mission at Bath, for the Rev. J. M. Phillippo.

(July 22.)



## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from June 15th to July 15th, 1839.*

In the last Annual Report of the Society, which has just left the press, reference was made to the state of the Translation Fund; and the hope expressed that British Christians, as well as American, would more liberally assist in carrying on the important labours of that department. Our readers will perceive that this appeal has been nobly responded to by an old friend of the Society, ROBERT HALDANE, Esq., of Edinburgh, whose first donation to this object was made forty years ago; and who has now shown that length of days has not diminished his zeal in the good cause, by a liberal benefaction of *Four Hundred Pounds*.

## LONDON AND ITS VICINITY.

## ANNIVERSARY COLLECTIONS.

	£	s.	d.	£	s.	d.
Amount acknowledged .....	709	5	9			
Henrietta-street—Rev. W. A. Salter.....	15	6	7			
Cotton-street, Poplar—Rev. J. Upton .....	10	2	0			
				734	14	4

## Donations towards the Debt.

Amount acknowledged .....	938	16	0			
W. T. Beeby, Esq. ....	30	0	0			
Miss Angas, Tavistock .....	20	0	0			
				988	16	0

## Annual Subscriptions.

Miss Dimsdale, Highgate .....	1	0	0			
Mr. J. Exeter, Kennington ...	1	1	0			
S. Medley, Esq. ....	1	1	0			
				3	2	0

## Donations.

An old Friend.....	15	0	0			
Rev. J. H. Hinton, M.A. ....	2	0	0			
Thank-offering to Divine Providence.....	5	0	0			
Contributions for Boys' Boarding-school, per Miss Grafty, Miss F. Cox, and Miss E. Corbett, Hackney .....	3	1	0			
				25	1	0

## Auxiliary Societies.

South London Auxiliary, by G. Kitson, Esq., Treasurer :—						
A friend, by Mr. C. Jones.....	1	0	0			
Battersea Branch, by Mr. Tritton :—						
Collection.....	6	13	5			
Collected by						
Miss Allom .....	1	8	4			
Miss S. Blackmore.....	4	0	0			
Miss Crook .....	0	13	6			
Miss Davis .....	0	15	0			
Master Falcke .....	1	10	11			
Master M'Farlane.....	0	13	3			
Miss F. Nicholls .....	1	1	0			
Miss Stapleton.....	0	16	5			
Missionary box for Girls' School, per E. Green.....	0	3	2			
Subscriptions :—						
Walter Blackmore, Esq.....	5	0	0			
Mrs. Tritton.....	1	0	0			
				24	15	0

## Bedfordshire.

Luton :—						
Mr. B. Harrison.....	1	10	0			

## Devonshire.

Paignton :—						
Friends, by Rev. C. Troward.....	5	3	6			

## Essex.

Dunmow :—						
Mrs. Carter .....	5	0	0			
Epping :—						
Rev. W. Weare.....	2	2	0			

## Lancashire.

Liverpool Auxiliary, by W. Rushton, Esq., Treasurer :—						
Juvenile Auxiliary, by Mr. R. Jones.....	14	17	11			
On account .....	5	2	1			
				20	0	0

## Middlesex.

Harefield :—						
Missionary box .....	0	3	2			

## Norfolk.

Norfolk Auxiliary—Mr. Joseph H. Allen, Treasurer; Rev. J. Puntis, Secretary.						
Aylsham :—						
Collection at Public Meeting .....	2	14	0			
Weekly Society .....	1	10	0			
				4	4	0

Beccles :—						
Collection .....	4	10	0			
Delf, Mr. W.....	1	0	0			
				5	10	0

Fakenham :—						
Collection.....	7	10	0			
Subscriptions :—						
Cates, Mr. Robert .....	1	0	0			
Ditto .....	1	1	0			
Fyson, Mr.....	1	0	0			
Hunt, Mr.....	0	5	0			
Spice, Mr.....	1	0	0			
				11	16	0

Foulsham :—						
Collection.....	4	0	0			
Collected by						
Miss Eliza Adams .....	2	18	0			
Miss M. A. Pratt.....	2	2	0			
Subscriptions :—						
Burrell, Mr.....	2	10	0			
Burrell, Mrs.....	2	2	0			
Thompson, Rev. D.....	3	0	0			
Thompson, Mrs.....	2	0	0			
				18	12	0

Ingham :—						
Collection.....	14	12	4			
Weekly Society, by Mrs. Venimore .....	4	11	1			
Bag of 100 farthings, by a little girl .....	0	2	1			
Subscriptions :—						
Barber, Mr. G. S.....	5	0	0			
Barber, Mrs.....	1	0	0			
Cooke, Mr. R.....	1	0	0			
Cooke, Mrs.....	0	10	6			

	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Cooke, Mrs. and family.....	1 1 0			
Frary, Mrs. ....	0 10 0			
Florey, Mr. J. ....	0 5 0			
Friend .....	0 10 0			
Silcock, Mr. John .....	1 0 0			
Silcock, Mr. R. B .....	1 0 0			
Silcock, Mr. C. ....	0 10 0			
Venimore, Rev. J. ....	0 10 6			
Donation:—				
N. J. ....	5 0 0	37 2 6		
Lynn:—				
Collections.....	8 16 7			
Collected by				
Miss Denniss .....	0 10 10			
H. Hipkin.....	0 4 3			
Mrs. Keed.....	2 3 0			
Mrs. Poile .....	0 5 0			
Miss Parflement .....	0 14 0			
A. Pocklington.....	0 2 6			
Mrs. Steele .....	0 6 9			
H. and E. Whale.....	0 12 4			
S. Young .....	0 4 9			
Subscriptions:—				
Baker, Mr.....	1 6 0			
Ditto, for Africa.....	0 10 0			
Ditto, donation .....	1 0 0			
Burlingham, Mrs.....S.	0 2 6			
Everard, W., Esq. ....	1 0 0			
Holditch, Mr. ....	0 5 0			
Keed, Mr.....	1 0 0			
Poile, Rev. W. F.....	0 10 0			
Paul, Mr. ....	1 0 0			
Simpson, Mr.....	0 5 0			
Sunday Scholars .....	0 5 0			
Towell, Mr. ....	0 2 6			
Whale, Mr. ....	0 10 0	21 10 0		
Martham:—				
Weekly Society .....	2 15 11			
Norwich:—				
St. Mary's—Rev. W. Brock.				
Collections .....	22 5 10			
Auxiliary Society .....	9 8 6			
Missionary boxes by				
Blind Mary .....	0 13 2			
Mrs. Roach .....	1 4 6			
Mrs. Harmer .....	0 17 9			
Mrs. Brookes's Servant.....	0 5 0			
Anonymous .....	0 5 2			
Subscriptions:—				
Allen, Mr. J. H. ....	1 11 6			
Allen, Miss .....	1 1 0			
Brewer, Mr. ....	1 0 0			
Brightwell, Mrs. ....	1 1 0			
Brock, Rev. W. ....	1 1 0			
Colman, Mr. Jeremiah .....	3 3 0			
Colman, Mr. James.....	2 2 0			
Copeman, Mr. J. ....	1 1 0			
Copeman, Mr. J., jun.....	0 10 6			
Cozens, Mr. James .....	1 1 0			
Cozens, Mrs. John .....	1 1 0			
Crane, Mrs. ....	2 0 0			
Culley, Mr. John .....	2 0 0			
Culley, Mr. H. ....	1 11 6			
Culley, Mr. H. U. ....	1 1 0			
Culley, Mrs. R. ....	1 0 0			
Davey, Mrs. ....	1 1 0			
Fletcher, Mr. J. ....	1 10 0			
Geldart, Mr. T. ....	1 0 0			
Gooderson & Moll, Messrs..	1 1 0			
Hankins, Mr. ....	1 11 6			
Harmer, Mr. ....	1 1 0			
Hodds, Mr. ....	0 10 0			
Ling, Mrs. ....	0 10 0			
Macro, Mr. ....	2 2 0			
Mackie, Mr. ....	1 0 0			
Moll, Mr. ....	1 1 0			
Newbegin, Mr. J. ....	0 10 6			
Norton, Mr. H. ....	1 1 0			
Norton, Mr. R. ....	0 10 0			
Oxley, Miss .....	1 0 0			
Ringer, Mr. J. H. ....	2 2 0			
Spurgeon, Mr. B. ....	1 0 0			
Taylor, Mr. J. O. ....	1 1 0			
Tipple, Mr. John.....	0 10 0			
Theobald, Miss.....	0 10 0			
Turner, Mr. ....	1 0 0			
Willett, Mr. ....	2 2 0			
Wherry, Mr. ....	1 0 0			
Donations:—				
Davey, Miss .....	5 0 0			
Friend, for Mr. Phillippo's schools .....	1 0 0			
Gooderson, Mr.....	5 0 0			
		92 19 5		
St. Clement's—Rev. J. Puntis.				
Collections.....	28 9 6			
Weekly Society, by Mrs. Puntis .....	12 14 2			
E. J. and M., for schools in India .....	0 18 0			
Miss. box, by Mrs. Howes...	0 14 0	42 15 8		
Orford Hill—Rev. J. Green.				
Collection.....	12 0 0			
Weekly Society .....	2 0 0			
Subscriptions:—				
Bignold, Thomas, Esq. ....	10 10 0			
Fisher, Mr. G. ....	0 10 0			
Green, Rev. J. ....	0 10 0			
Holmes, Mr. J. ....	0 10 0			
Sunday scholars .....	0 10 0			
Tillyard, Mr. R. ....	1 1 0	27 11 0		
Neatishead:—				
Collection.....	4 10 7			
Salehouse:—				
Collection.....	3 3 10			
Swaffham:—				
Collection.....	4 9 6			
Missionary boxes .....	1 6 9	5 16 3		
Stoke Holy Cross:—				
Collection.....	5 0 0			
Worstead:—				
Collection.....	8 16 0			
Weekly Society .....	5 0 0			
Clarke, Mrs. ....	1 0 0	14 16 0		
Total for Norfolk Auxiliary .....	298 3 2			
Northamptonshire.				
Clipstone:—				
Collection.....	17 10 6			
Subscriptions .....	13 2 4			
Missionary boxes .....	4 7 2	35 0 0		
Thrapstone:—				
By Mr. H. Collier .....	15 0 0			
Aldwinkle:—				
By Rev. D. Parkins .....	5 4 3			
Wigthorpe:—				
By ditto.....	1 5 3			
Northumberland and Cumberland.				
North of England Auxiliary, by Rev. R. Pengilly.				
Broughton:—				
Collection and donation.....	2 2 6			
Broomley and neighbourhood.....	10 8 6			
Carlisle:—				
Collections.....	2 16 5			
Dixon, Mr. John .....	3 0 0			
Ferguson, Mr. Joseph.....	2 0 0			
Lonsdale, Mr. H. ....	1 0 0			
Small sums .....	0 9 0	9 5 5		
Cockermouth:—				
Collection at Independent Chapel .....	2 10 8			
Hamsterley .....	1 5 5			



	£ s. d.	£ s. d.
Keswick:—		
Mrs. Fletcher .....	1	0 0
Maryport:		
Collections .....	8	0 0
Newcastle (additional) .....	1	11 0
North Shields .....	3	9 4
South Shields .....	4	13 6
Whitehaven:—		
Collection.....	8	15 0
Subscriptions, by Miss Stuart	2	10 0
Wilmot, Mr. ....	1	0 0
Small sums .....	0	15 0
	13	0 0

Workington:—		
Collection in Scotch Church	2	6 0
Subs. by Mr. Hamilton .....	2	9 0
	4	15 0
	62	1 4

*Somersetshire.*

Bath:—		
By Rev. J. Jackson.		
Mrs. Lum, for the debt.....	5	0 0
Ditto, annual .....	20	0 0
Samuel Salter, Esq., <i>Trow-</i> <i>bridge</i> , for debt.....	20	0 0
	45	0 0

Bristol Auxiliary, by R. Leonard, Esq., on account .....	60	0 0
---	----	-----

Frome Auxiliary:—		
Francis Allen, Esq., Treasurer.		
Annual Subscribers:—		
Allen, F., Esq.....	1	1 0
Brittain, Mr.....	0	10 0
Bunn, Mrs. ....	1	1 0
Bunn, Miss .....	1	1 0
Coombs, Mr.....	0	10 6
Cooper, Mr.....	0	10 6
Ledyard, the Misses .....	0	10 0
Middleditch, Mrs. ....	0	10 6
Porter, Mr.....	1	1 0
Rawlings, Mr. S.....	0	10 6
Sheppard, J., Esq. ....	2	2 0
Sinkins, Mrs. J. ....	1	1 0
Vaters, Mr. ....	0	10 6
	10	19 6

Donations:—		
Allen, Mr.....	1	0 0
Phillips, Mr. J. L. ....	1	0 0
Sage, Mrs.....	1	0 0
Allen, Miss .....	0	10 0
Houston, Mr.....	0	10 6
Jones, Rev. W.....	0	10 0
Jones, Mrs. ....	0	10 0
Middleditch, Mrs.....	0	10 0
A Friend, R. P. T. ....	0	10 6
Ditto, by Mrs. Middleditch	0	10 0
Anonymous contributions...	0	14 0
Sale of tickets at public breakfast .....	0	12 0
Sums under 10s.....	3	12 6
	11	9 6

Public Meeting—Collection.....	6	0 2
--------------------------------	---	-----

Badcox-lane—Rev. C. J. Middleditch.		
Collection.....	5	1 8
Collected by		
Miss Allen.....	4	12 8
Miss Biggs .....	1	18 11
Miss A. Cooper.....	2	0 0
Miss Porter .....	4	8 2
Missionary box by		
Henry Clark .....	0	3 10
Miss Edgell .....	0	15 2
Ann Franklyn .....	0	6 8
Miss Stone.....	0	5 5
Mr. Sage's children.....	0	7 6
Interest of legacy by Mr. Coombs .....	8	18 0
	28	18 0

Sheppard's Barton—Rev. W. Jones.		
Collection.....	4	14 0

	£ s. d.	£ s. d.
Collected by		
Miss Button .....	3	0 4
Miss Heal .....	1	6 1
Miss Payne .....	1	9 3
Miss Sims.....	1	15 0
Mrs. Vincent .....	0	14 0
	12	18 8

Less expenses .....	70	5 1
	1	19

*Suffolk.*

Ipswich, by Mr. Pollard.		
Collections .....	25	4 6
Mrs. Lacey and friends, for African Mission .....	5	0 0
Mrs. Cowell, for ditto.....	1	0 0
	31	4 6
Sudbury:—		
Collections. ....	3	0 0

*Wiltshire.*

Wilts and East Somerset Auxiliary; by B. Anstie, Esq., Treasurer.		
Beckington:—		
Collections .....	7	4 4
Weekly and quarterly con- tributions .....	1	0 0
Edwards, Rev. E.....	0	10 6
	8	14 10

Bradford:—		
Collection.....	3	18 6
Collected by		
Miss Head.....	0	17 4
Mrs. Mackie.....	2	3 5
Miss Taylor .....	1	7 0
Mrs. Relph .....	1	7 5
Miss Rodway .....	0	8 8
Subscriptions:—		
Head, Miss .....	10	0 0
Seymour, Rev. J. ....	0	10 0
Donation:—		
Allwood, Mr. ....	1	0 0
	21	12 4

Chippenham:—		
Collection.....	3	2 6
Collected by		
Miss Alexander .....	1	1 0
Mrs. Brinkworth.....	1	10 6
Mrs. Rawlings.....	11	6 0
	17	0 0

Corsham:—		
Collection.....	3	11 10
Subscriptions:—		
Britten, Mr., <i>Allington</i> , for 1838.....	0	10 0
Butler, Mr. ....	0	10 0
Friend, A .....	1	0 0
Gould, Mr.....	1	0 0
Spackman, Mr.....	5	0 0
Spackman, Mrs. ....	1	0 0
Missionary boxes by		
Miss M. Blake.....	0	9 0
Mr. C. Bodman .....	0	10 0
Miss Webley.....	0	14 8
	14	5 6

Devizes:—		
Collections .....	22	16 10
Subscriptions:—		
Anstie, Benjamin, Esq.....	3	0 0
Anstie, Paul, Esq. ....	3	0 0
Anstie, G. W., Esq.....	5	0 0
Anstie, Mrs. G. W. ....	5	0 0
Biggs, Mr. Richard.....	1	0 0
Cartwright, Mr. W. B.....	1	1 0
Leach, Mr. Valentine.....	0	10 6
Slade, Mrs.....	0	10 0
Tomkins, Dr. ....	2	0 0
Waylen, Robert, Esq.....	2	2 0
Whitchurch, Mr. S.....	0	10 0
Sums under 10s. ....	0	3 0
	46	13

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
<b>Laverton :—</b>													
Missionary box .....	3	2	6					Miss Hannah Evans .....	1	14	6		
Subscriptions .....	2	0	0								10	14	7
				5	2	6		<b>Salisbury :—</b>					
<b>Melksham :—</b>								Collections .....	27	3	0		
Collection .....	8	9	0					Missionary box .....	4	0	0		
Collected by											31	3	
Miss Allwood .....	0	16	3				<b>Trowbridge :—</b>						
Miss Hunt .....	0	12	9				Collections at						
Mr. Moon .....	0	7	6				Back-street Chapel .....	7	6	5			
The late Miss Phillips .....	0	18	7				Bethesda Chapel .....	4	14	10			
Mrs. Russell .....	5	5	0				Juvenile Society, by Mr. J.						
Anne Scott .....	0	7	4				E. Evans .....	10	17	5			
Contributions from friends							Mrs. Salter's Missionary box	1	10	0			
connected with the manu-							Subscriptions :—						
factory, by Mr. Giblet ..	14	7	7				Beavin, Miss, <i>East Town</i> ...	0	10	0			
Ditto, from Sunday-scholars	0	12	8				Page, Mrs. ....	10	0	0			
Savings in the Manufactory	2	6	8				Ditto .....	5	0	0			
Missionary boxes by							Ditto, for Jamaica .....	5	0	0			
A friend .....	0	4	3				Salter, Samuel, Esq. ....	30	0	0			
Mrs. Hutchins .....	0	5	6				Sims, Miss Lucy .....	1	0	0			
Mrs. J. L. Phillips .....	2	13	2				Spender, Mr. William .....	0	10	6			
Miss Pollard .....	1	3	3				Stancomb, John, Esq. ....	1	1	0			
Rev. J. Russell .....	0	12	0				Stancomb, Joseph, Esq. ....	1	0	0			
Pupils at Shaw House School	1	4	9				Walton, Rev. W. ....	0	5	0			
Subscriptions :—							Wearing, Mr. R. ....	0	10	6			
Evans, Mr. ....	3	0	0				Wilkins, Mr. W. ....	0	10	6			
Fox, W., Esq. ....	1	0	0								79	16	2
Friend .....	0	10	0				<b>Westbury :—</b>						
Ditto for Day-schools .....	2	2	0				Collection .....	3	5	0			
Ditto for ditto .....	1	0	0				Collected by						
Jefferys, Thomas, Esq. ....	1	0	0				Anna Churchill .....	0	17	11			
Moon, Mr. ....	5	0	0				Mancel Plowman .....	0	16	8			
Phillips, J. L., Esq. ....	20	0	0				Wilkins, Mr. J. ....	1	1	0			
Phillips, E., Esq. ....	1	1	0				Ditto, Friends by .....	1	9	8			
Pocock, Mr. ....	5	0	0								7	10	3
Pocock, Mr. J. ....	1	0	0										
Russell, Rev. Joshua .....	20	0	0										
Smith, Mr. J. F. ....	5	0	0										
Woodman, Mr. ....	1	0	0										
				106	17	3							
<b>Norton St. Philip :—</b>													
Collection .....	2	14	2				<b>Bradford :—</b>						
Weekly subscriptions, by							Westgate Chapel Juvenile Missionary						
Miss Moger .....	1	4	11				Society, by Rich. Caton, Esq., M.D.,						
Missionary boxes by							Treasurer .....				13	0	0
Miss Cox .....	1	7	2				<b>Goole :—</b>						
Miss Foster .....	1	6	9				Amicus .....	D. 4.	30	0	0		
Mrs. Mason .....	1	5	0										
A Debtor to mercy .....	1	0	0										
				8	18	0							
<b>Penknapp :—</b>													
Collection .....	8	11	6										
Missionary boxes by													
Mrs. Curtis .....	0	8	7										

Less expenses ..... \*358 7 9

Yorkshire.

#### SCOTLAND.

Edinburgh.

Robert Haldane, Esq., for Translations . 400 0 0

For the Ten Missionaries.

W. L. Smith, Esq. .... 25 0 0

\* Of this sum 33*l.* was acknowledged in the last *HERALD*.

### NOTICES TO CORRESPONDENTS.

WE have reason to think that, in some parts of the kingdom, our friends have failed to receive their supply of *HERALDS*, for want of duly attending to the repeated notices which have been given on that subject. We beg to repeat, therefore, that, from June last, the *HERALDS* have ceased to be issued from Fen-court, and that they are now supplied by the publisher, Mr. WIGHTMAN, 24, Paternoster-row, in the same manner as all other monthly periodicals; our friends, therefore, have only to order the number of *HERALDS* they require through the medium of their local booksellers, by which simple method all correspondence on the subject is rendered unnecessary.

The jewellery presented by E. G., per W. W. Evans, has not yet been disposed of.



# IRISH CHRONICLE.

AUGUST, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

GEORGE MOORE writes, April 29th:—

I have again visited the persons whom I mentioned in my last communication to you. Their former convictions seemed to be more deepened, and their hatred to the false doctrines which they had heretofore cherished, appeared still more intense. After I read and expounded a few portions of Scripture, which point out "the Lamb of God which taketh away the sin of the world," and then proclaiming the free pardon, the miraculous justification, and the perfect righteousness which Christ Jesus mercifully provided for all who believe and trust in him; one of them exclaimed, "I have been too long deceived by our false priests, the hirelings, but I shall be no longer so."

I visited T. K—dy, a poor man who lives in the centre of a bog, almost excluded from the society of all his fellow-mortals; yet, notwithstanding the unfavourable circumstances in which he is placed, to my joy and surprise I found he was able to read, and possessed a New Testament, which is to be seldom found in the houses of Roman Catholics, received at our Society's schools a long time ago. After I read and explained a great many portions of God's word, and talked to him about Jesus, we entered into a lengthened conversation on the doctrines of free grace; but here he was deficient; his views were erroneous; he seldom perused his Testament. Some of my statements excited his attention; he requested I would often visit him again.

I have been engaged throughout the month in fanning the sparks of inquiry, which, by the reading of the word, I have been instrumental in enkindling within the breasts of many of my perishing countrymen. Some of them are so far enlightened as to absent themselves from the mass and the confessional box; others of them have not as yet received so much strength. Popery is a complex evil; so that those with whose growth it has grown require a length of time to be disentangled. But I hope

that He who has begun the good work in their hearts will carry it on, and ere long transport them from the regions of popish darkness and delusion into the sheep-fold of Christ.

FRANCIS IRWIN, April 26, writes:—

I have, through divine aid, since my last letter, taken every opportunity, both by reading and conversation, of bringing my fellow-creatures to an acquaintance with the contents of that inspired volume, through which life and immortality are brought to light; and I am happy to state that my feeble efforts to promote this glorious object are prospering, though slowly, in this neighbourhood. On the 13th of the month an old woman entered my house, to wait until the time of mass. I conversed with her on the doctrine of the Church of Rome, showing from the word of the Lord that they are not the church of Christ. This poor woman paid attention to what I said, and returned home for that day, and did not go to mass. She has come to my house since that time to return me thanks, and said what I read for her was still resting on her mind. I then showed that we might have these things on our mind, and that it would only condemn us, unless we put it into practice. 1 Thess. v. 19.

On the 17th a respectable man of the waterguard came to invite me to read, and have a meeting in his house; stating at the same time what a vile sinner he was, and that both his wife and himself would be happy to have some conversation with me on the Scriptures. I read Rom. vii., and endeavoured to explain the most of the chapter for him, with many more parts of that sacred word.

This poor man has lived in many of the crimes that God has marked his displeasure against. I have appointed a time to visit them; but as it is more than three miles, I would not be able to attend regularly. I hope in my next that I will be able to give

a more clear account about this poor man, and what I have stated from the word of the Lord to him. I pray that the Spirit of the Lord will bring it home with power to his heart.

---

ROGER MULLARKY, April 29, writes :—

On the 24th instant, in the house of W. D.—, where I endeavoured to show eight attentive hearers from Rom. viii. and x., and other portions of the Scriptures, the inability of fallen man to work out a righteousness for himself, and the absolute necessity of a Saviour. "You know, Mr. M.," said the man of the house, "that there is but one religion." "Yes," I replied, "there is but one faith, and that faith must be in the one object, Christ Jesus, who is the end of the law for righteousness to every one that believeth." Another of the little company said, "You don't give credit to the intercession of the virgin Mary, nor of the saints." "No," I replied, "because it is contrary to the Scriptures." I then read in Irish and explained Heb. vii. 25 : "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." I also read Eph. ii. 18 : "For through him we both have access by one Spirit unto the Father;" and 1 Tim. ii. 5 : "For there is one God, and one Mediator between God and man, the man Christ Jesus." I also read Acts iv. 12 : "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." In a complete wilderness in the parish of Allymap, where I frequently read portions of the Irish Scriptures to poor, ignorant, priest-ridden papists; some of them imagine that if they are kept in ignorance by the priests, they shall not be condemned for what they had no means of knowing. "That will not do," I replied, "for it is written, if the blind lead the blind, both shall fall into the ditch. Neither of us is excluded from hearing the Holy Scriptures read, either in English or in Irish, therefore you have no excuse: if you believe what you have heard this day, you will find that everlasting life is obtained entirely through Jesus Christ, without money and without price."

---

W. M'ADAM, May 23, writes :—

The priest in B—, after inveighing against the school, came in a few days ago, and examined some of the children, and approved very highly of the Baptist mode of instruction in their schools, and was very friendly with Mr. Leonard. Thus the Lord Jehovah, who has the hearts of all men at command, can in one moment of time turn

the lion into a lamb, and also cause all things to work together for good to them that love him, who are the called according to his purpose. This fact makes a loud call upon us, and all the agents of the Baptist Irish Society, for renewed exertion and holy zeal in the service of our God. I am also happy and thankful to be able to say that the people are still hungering for the bread of life, and are desirous to be instructed in the doctrines of the cross. A few days ago four papists came into my cottage in Ballisakury, and told me they came designedly to hear the word of God read and expounded. I commenced at the fall of man, and led them on like children at school from one doctrine to another; dwelt on the faith of Abraham; showed them that the sinner must be saved by grace through faith, just as Abraham was; "for what saith the Scripture? Abraham believed God, and it was imputed to him for righteousness." After a long conversation, two of them requested of me to get Bibles for them. I asked, were they serious, and were they fully determined to read the Scriptures? They solemnly declared they were, in spite of any opposition. One of them came to my house since, in my absence, and asked my son, did I get the Bibles since? I rejoice to believe that the glorious period is not far distant, when the blessed gospel of the eternal God shall have free course and be glorified.

Again, under date of July 1 :—

On Tuesday, the 25th June, I set out to visit the schools. On my way I visited one of the Hibernian schools, taught by one James M'Donnell, a nominal Protestant, but his wife a bigoted Papist. After examining the state of the school, he brought me into his house, his mother, a very feeble old woman, and three other visitors being present. I remarked to the old woman, that she was just standing on the verge of the grave, and did not know the moment her immortal spirit would appear before the throne of God. I then read John xiv., explained the office of the Holy Spirit, conversed a long time with her on the importance of genuine Christianity; read some of the small Psalms of David; then prayed, and gave each of the visitors a tract. The poor old woman was so filled with joy on hearing so much of the glad tidings, that she kissed me, and prayed fervently to the Lord to bless me for my instructions, and seemed elevated at the idea of the willingness and ability of Jesus to save sinners, even at the eleventh hour.

On the evening of the same day, after visiting in the police barrack, and directing them to Jesus, and giving them tracts, I visited three other families, who are nomi-



nal Protestants, and destitute of Christianity. After reading and explaining the plan of salvation by Jesus, one very old man seemed greatly cheered, and escorted me to another village, and invited me again to read and instruct him. I then visited old Mr. J—, who came twice to my house to hear you preach the gospel. This old man is continually reading the Bible, and is fully convinced of the propriety of believers' baptism. He told this to the parish curate, by whom he was of course opposed, on the ground that it is by grace we are saved, through faith. He said he knew that, but still it is the believer's duty to be baptized. I gave him Pengilly's work on baptism. This man scarcely ever ceases reading and talking about the atonement and merits of Jesus Christ to every person that he meets, or comes into his house.

On Thursday evening, on my way to Crossmalina, it being late, I went into a village called Ballahamuck; entered into the house of R. M—, a nominal Protestant; spent the evening and part of the night reading and conversing about the unparalleled love of a triune God. There came in an old man, who was described as an able advocate for popery in every public place, especially in wake-houses. We commenced on the invocation of saints. After showing the danger as well as the absurdity of the errors of his church, and referring him to his own catechism, to the first prayer, which is perfectly sound, I put him to silence. "Oh," said another papist present, "I never saw you put to silence before." "Oh," said I, "it is very difficult to fight against God and the sword of his Spirit. I then read, and asked him to join in prayer: he did so, and thanked me kindly. The next morning, after reading and making remarks, we went to prayer; two women came in after we were done; one of the women exclaimed, "Though I know, Sir," said she, "that you are not of my religion, yet I am better pleased than if I got one hundred pounds this morning, that I came in to hear your prayer," with joy sparkling in her eyes. I then began and explained to her the plan of salvation by Jesus, and exhorted her firmly to believe on him with a heart unto righteousness, and give herself up exclusively to his teaching, and she would be saved; as Abraham believed God, and it was imputed to him for righteousness.

Thank God, the people every-where are hungering for the bread of life, and thirsting for the waters of life; the spirit of inquiry is going to and fro, and the knowledge of the Lord is increasing daily on the right hand and on the left.

D. MULHERN, May 30, writes:—

As I rest convinced that I should be always employed in either learning or communicating to others some of the great truths of the Bible, I have engaged as often as possible in this useful and important employ, and I think I may say, not without some appearance of usefulness. I feel inclined to mention one case. About three weeks ago I happened to go into a house in this town where I had never been before; here I found a man confined on a bed, on the side of which sat a woman rather respectable looking, whom I afterwards found to be the sick man's wife. On inquiring as to the nature of his disease, I found that he has been confined to bed for the last eight or nine years without intermission, by a most afflictive disease, operating in a contortion and contraction of his members, which has rendered him unable even to eat a morsel of food without the constant assistance of his wife. He was a sergeant in the army, and is now receiving a pension of one shilling and fourpence per day. On asking him some questions with regard to his prospects in eternity, he said, while his countenance instantly saddened, "I have been a great sinner. Hury St. George has been a great sinner! I have entirely neglected the concerns of another world, when I might have attended the preaching of the gospel, and have read the Bible. Alas! I did not; but felt then more inclined to mock all serious religion, and had gone on in a mad career of sin and dissipation." He went on to lament that he is now left without hope, in the prospect of soon entering into eternity, which he said he soon expected, as he found his disease increasing, and as physicians had told him long since that he was beyond the power of medicine. I said that although, as regarded his body, he might be beyond the power of medicine and human skill, that as regarded the disease of his soul, he was not yet beyond recovery; that the gospel of the grace of God exhibits a glorious Physician of souls, whose power and skill can remove the most inveterate spiritual malady; that this Physician had done so in many cases, some of which I pointed out; and that he is still as willing as he is able, to save to the uttermost all that come unto God by him, even at the eleventh hour. Finding his attention fixed, I went on to make some remarks on the nature of sin—the love of God—the compassion of Jesus—the efficacy of his blood; appealing constantly to the Scriptures, and opening the Bible and reading the passages referred to. During this time he paid the most marked attention, and seemed deeply interested. I asked if he wished I should pray with him? He

said, "If you please, Sir, I am delighted at the proposal." When I rose from prayer, I found him bathed in tears, and too full to say much. "I feel," said he, "as I cannot express." He inquired where I lived, and if he might hope soon to see me again. When I returned home, I could not help retiring to thank my heavenly Father for having directed me to the bed-side of this poor man, and to pray for his salvation. I have visited him once in the week since, and every succeeding visit tends to confirm the hope that he is a brand plucked from the burning.

We do not often insert communications like the following; and yet, with a much more than exhausted treasury, we cannot help inserting this, hoping in the feeling it expresses, and in the aid it affords, many

will sympathize. It is addressed to Mr. Green, and bears date, Bury, July 18th:

My dear Brother,

I have much pleasure in being the medium of again remitting to you, for the *Baptist Irish Society*, the sum of *One Hundred Pounds*, from the same excellent friend who has given a similar donation for some years past, and which I trust he will continue as long as he lives. I do think your valuable Society is in danger of sometimes being pushed on one side, amidst the multitudinous claims of more showy, but not more efficient institutions. However, God, my dear brother, has called you to the helm of this little bark, and you must stand by it; it has weathered many a storm, and I doubt not is destined to bear much more of the "heavenly treasure" to the shores of poor Ireland.

Believe me yours affectionately,

CORNELIUS ELVEN.

#### CONTRIBUTIONS during the month of JUNE.

Mr. Freeman Roe, for last year.....	2 0 0	A Friend, by Rev. C. Elven.....	100 0 0
Baron Pennefather, by Mr. Turner, Dublin	1 0 0	A.B. S.S., third donation, by Mr. Sanders	3 0 0
By the Rev. Stephen Davis, in Wales:		By Rev. W. Thomas, Limerick:—	
Riser .....	11 13 0	Alexanders, brothers, for Schls.	0 10 0
Pontypool .....	2 1 0	Bready, Mrs. Anne .....	1 0 0
Abergavenny .....	1 11 2	Bernard, Edward, Esq. ....	0 10 0
Brynmawr .....	10 14 0	Banatyne, James, Esq. ....	0 10 0
Tredegart .....	5 17 0	Burr, Mrs. Richard .....	1 0 0
Cardiff .....	6 0 6	Caswell, Samuel, Esq. ....	0 10 0
Caerleon .....	8 6 6	Diniston, James, Esq. ....	1 0 0
Dowlais .....	12 17 3	Finch, John, Esq. ....	1 0 0
Merthyr Tydvil .....	11 13 0	Fikes, J. C., Esq. ....	0 5 0
Herwain .....	1 11 0	Grubb, George, Esq. ....	0 10 0
Aberdaer .....	1 0 0	Grubb, T., Esq. ....	0 5 0
Caerphilly .....	0 18 8	Harris, J., Esq., for Schools..	0 10 0
Newbridge .....	4 5 0	Studdert, Mrs. Charles .....	1 0 0
Hengeod .....	1 12 6	Young, Rev. W. ....	1 0 0
Wamtroda .....	0 18 6		
Cowbridge .....	1 7 6		
Bridgend .....	1 1 0	Manchester, York Street Sunday Schools,	
Collected at Lymington, Rev. W. Millard's,		by Miss Culverwell .....	4 0 0
by the Secretary, including Sub-		Rev. Reynold Hogg. ....	2 2 0
scriptions. ....	7 3 5	Mr. Rose, Haddenham, Cambridgeshire..	1 0 0
Do. at Beaulieu Rails, Rev. J. Burt and		Milton, by Rev. W. Gray .....	1 10 0
Friends .....	5 8 2	Rev. John Shoveller, Portsea .....	1 1 0
Collection at Roade, Rev. G. Jayne, by		Mr. Hearne, by Rev. Charles Stovel .....	2 10 0
Mr. P. Millard .....	5 5 0	Old Friend .....	15 0 0
Harlow School, by Miss Lodge, from Mr.		By Rev. J. M. Thomas, Cardigan:—	
Finch .....	8 0 0	Cilfowri, Pembrokeshire, As-	
Ladies at Tewkesbury, by Miss Jones,		sociation .....	12 8 4
Mr. W. L. Smith .....	6 0 0	Llwyndafydd, Cardigansh. do.	5 1 10
			17 10 2

In June Chronicle the following List should have been included.

Collected by Rev. Stephen Davis:		Shrewsbury .....	6 8 8
Birmingham .....	59 13 0	Wellington .....	3 0 0
Liverpool .....	66 11 6	Bridgnorth .....	6 12 0
Dublin .....	44 3 0	Dudley .....	4 0 0
Warrington .....	5 12 0	Walsall .....	5 2 0
Wrexham .....	10 0 0	Coventry .....	6 12 0
Whitchurch, Shropshire .....	13 0 0	London .....	1 0 0

#### ERRATUM.

In JULY Chronicle.—"Mr. H. Christopher" should have been "Mr. H. Christopherson."